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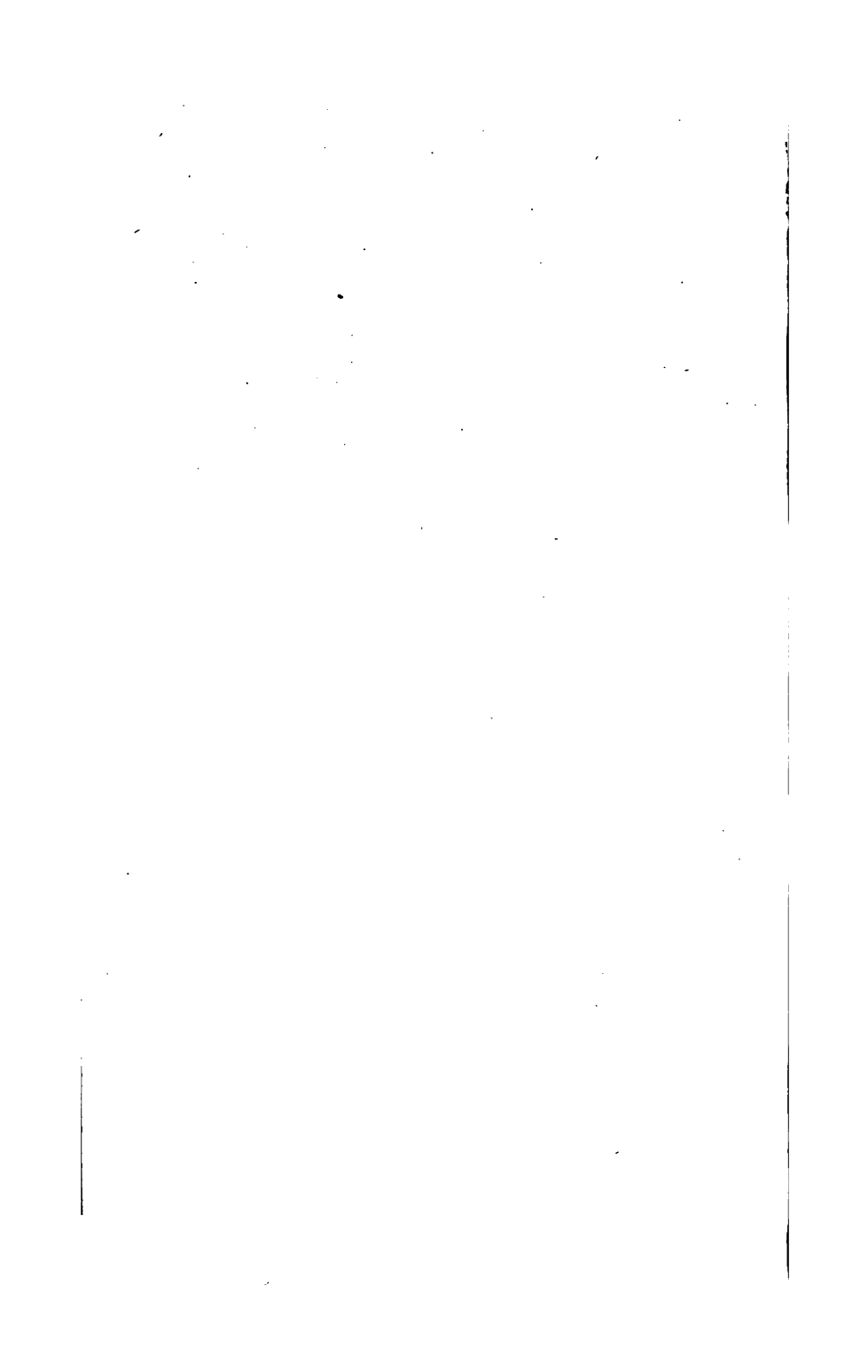
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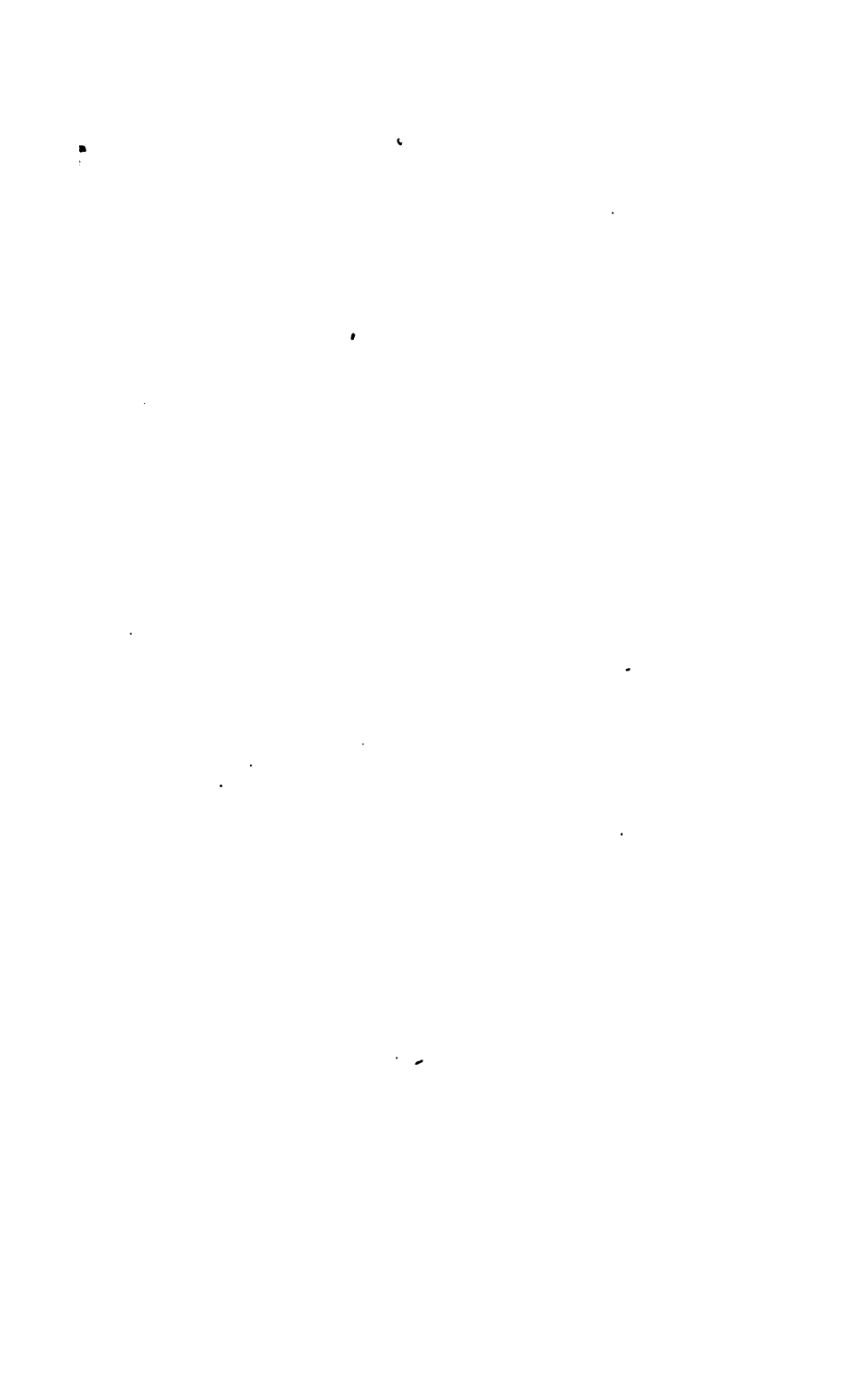
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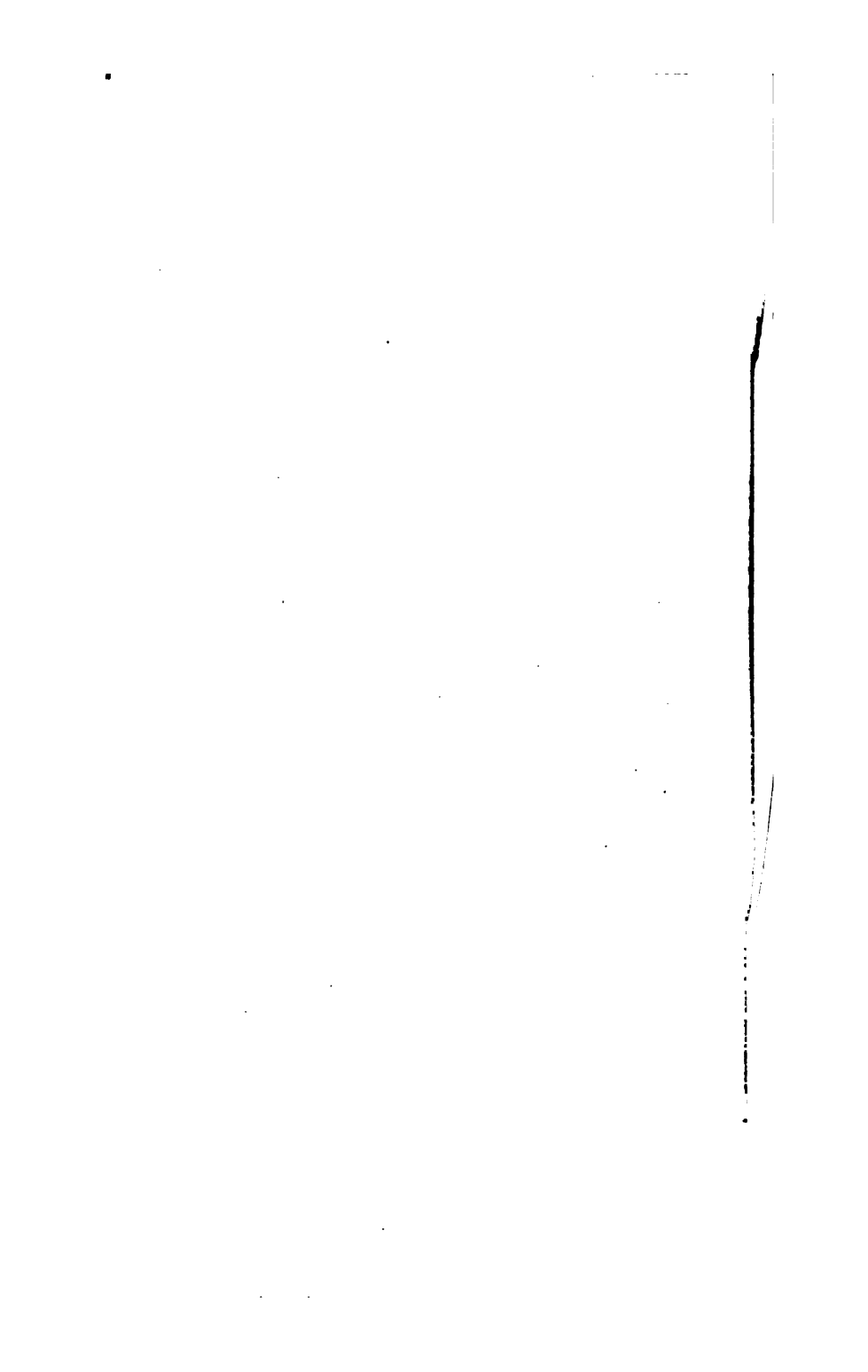
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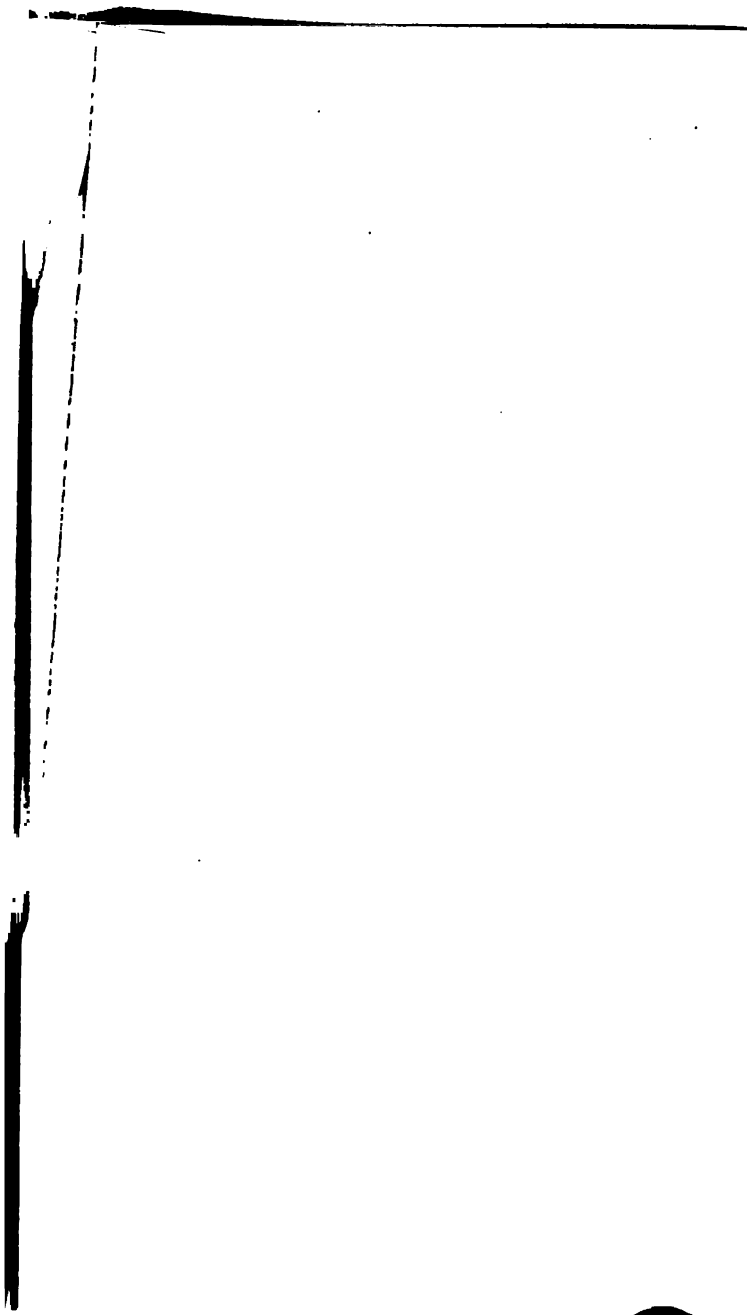
BY
REV. WM. E. MCILWAIN,
1884,
BY ORDER OF THE PRESBYTERY,

CHARLOTTE, N. C.
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HISTORICAL SKETCH
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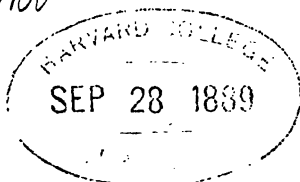
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Walter Cobb,
Cambridge

RESOLUTION.

"Resolved, That the cordial thanks of this Presbytery be tendered the Rev. Wm. E. McIlwain for his fidelity and diligence in discharging the duty assigned him as the Historian of the Presbytery of Mecklenburg."

The above resolution was adopted by the Presbytery of Mecklenburg at its late session held at Sharon Church, Mecklenburg County, N. C., September 24th, 1884.

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PREFACE.

THE purpose of this little volume is fourfold:

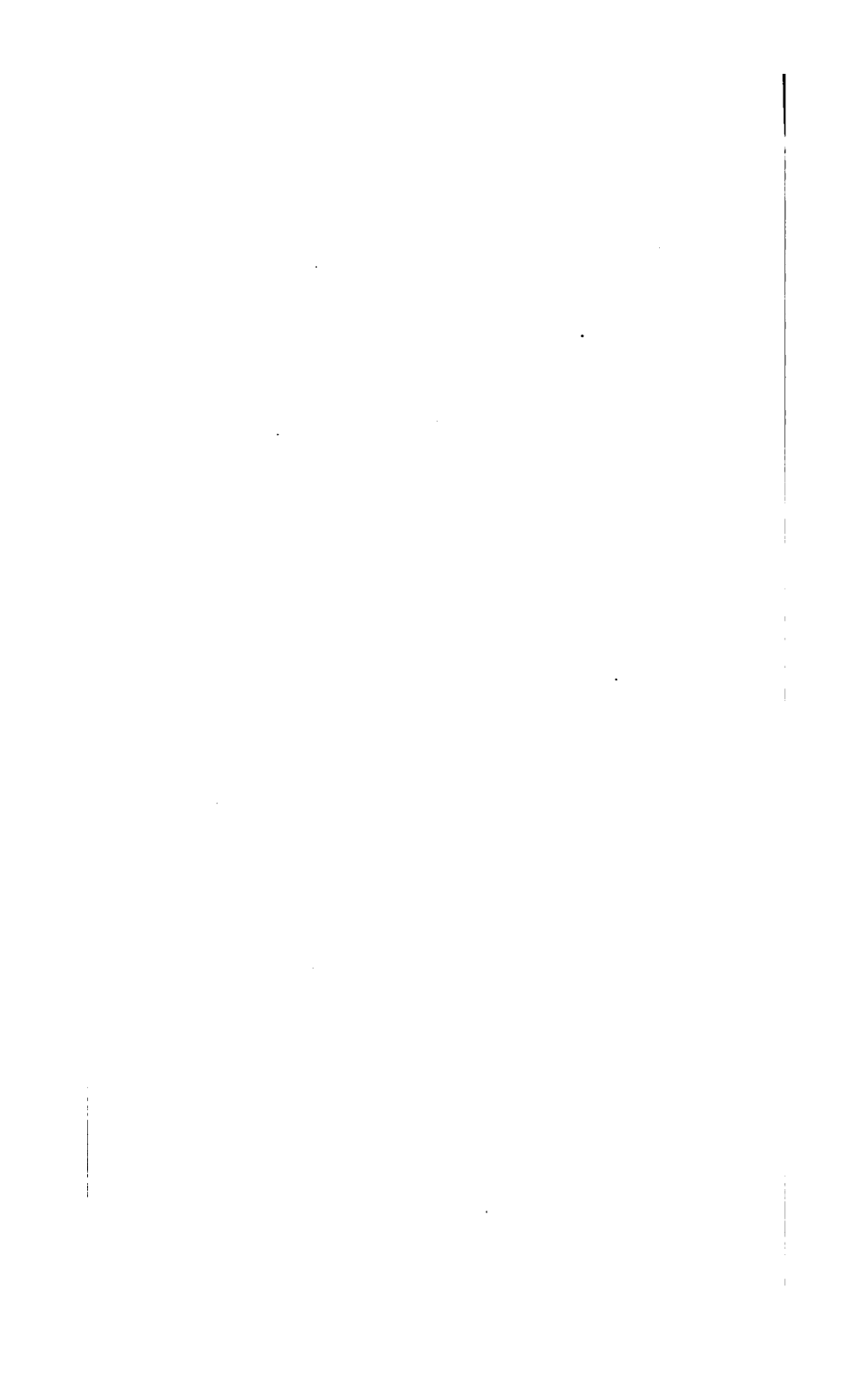
(1st) To preserve valuable historical data which not only may but *must* soon be irrevocably lost. The history of many old churches can now never be properly written, either because no records were kept or they have been lost or destroyed.

(2d) To bear grateful testimony to the converting, saving power of the Holy Spirit as exhibited in the steady growth of the Presbytery, especially in numerous revivals of religion and great ingatherings of souls; and to show to those who know us not that we are not opposed to revivals, provided they are of the *right* kind.

(3d) To keep fresh the memory of beloved Brethren of the ministry who have finished their work and gone to their reward. I would have as many as possible to know how these brethren lived, how they labored and how peacefully and triumphantly they died.

(4) To enable Presbyterians to know more of their own church—its history, its progress, its immense power, and how it is using this power for good the world over.

If this book shall only partially serve the author's purpose he will not regard the labor or expense incurred in its preparation and publication.



HISTORICAL SKETCH

OF THE

PRESBYTERY OF MECKLENBURG.

FROM ITS

ORGANIZATION, OCT. 16th, 1869, to OCT. 1st, 1884.

CHAPTER I.

ORGANIZATION OF THE PRESBYTERY.

THE organization of this Presbytery was effected after favorable answer by the Synod of North Carolina to the following overture from the Presbytery of Concord: "The Presbytery of Concord, persuaded that the work of the Lord would be more efficiently performed and at the same time much labor, time and expense, saved by a division of its territory, churches, ministers and candidates, most respectfully overtures the venerable Synod of North Carolina to set off from the territory of the Presbytery of Concord, in order to form a new Presbytery to be called the Presbytery of Mecklenburg, the following counties, viz: Anson, Union, and such part of Mecklenburg as lies South and West of a line beginning at Beatie's Ford on the Catawba River and running thence with the road to Concord town until said road meets the Cabarrus County line, Lincoln, Gaston, Cleveland, Polk, Rutherford, Buncombe, Hen-



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CHAPTER II.

NEW CHURCHES ORGANIZED, AND MISSIONS ESTABLISHED.

PAPER MILL.

THE first in order of time is Paper Mill, near the town Lincolnton, which was organized March 16th, 1873, by a commission consisting of Rev. R. Z. Johnston; R. H. Chapman, D.D.; and Wm. Tiddy, elder in the Lincolnton Church. Ten members were received—1 from Lincolnton Church, 4 from Reformed Church, 3 from Baptist, 1 from Methodist, and 2 on examination. The elders elected were Wm. Tiddy, proprietor of the mills; and Mr. Ramsaur, his foreman. For several years there was an interesting Sabbath School, and some hopeful signs of growth. But hopeful anticipations have not been fully realized. The place did not prove to be a good basis for an independent organization, and at the request of the church the organization was dissolved by Presbytery at its last spring session ('83), and its members transferred to the Lincolnton Church, and made a mission of the same.

OAK FOREST (ORIGINALLY SAND HILL).

This church was organized in June, 1873, from a colony of the Asheville Church. Its growth has been slow, and for at least two reasons: 1st. Because of its original weakness. 2nd. During long intervals it has had no regular ministrations of the Word. Yet, notwithstanding these obstacles in the way of its progress, this little church has made a record for itself of which it need never be ashamed. With the assistance of Presbytery of only \$100, it has purchased a lot and built a neat and comfortable brick church at a cost of at least \$1000. This church now numbers 11 members, has 2 efficient elders, and its few families are among the most interest-

ing and promising of those who compose our membership in any part of the Presbytery.

MONROE.

There was a Presbyterian church organized in the town of Monroe as early as 1850 or 1855, by Rev. Tinsley Penick. This church consisted of about 12 members, and from this number the following were elected ruling elders: D. F. Hadin, Aaron Stegall, T. C. Wilson, and Mr. Alexander. And strange to say, this young church so early and so hopefully planted in a new county site, and situated so near to the county of Mecklenburg where Presbyterianism so decidedly predominated, soon perished, but from what cause is not known to the writer. Suffice it to say that on the 26th of Sept., 1873, the present Monroe church was organized by Rev. S. C. Alexander, Evangelist of Presbytery. Thirteen members were enrolled, and Col. Samuel H. Walkup and William H. Fitzgerald were elected ruling elders. Since its organization the Monroe church has been sadly bereaved. On 26th of October, 1876, Col Walkup died, and on 22d of April, 1880, his widow, a most valuable member, was called to follow her distinguished husband, leaving behind her 5 orphaned daughters. Any church at any time must feel deeply the loss of two such intelligent, zealous, devoted members, as Col. and Mrs. Walkup; how much more the struggling little church of Monroe, for the welfare of which they were always so solicitous. But the second organization in Monroe has not perished, notwithstanding its painful losses. So far from this, it has steadily grown, until now it must be regarded as one of the permanent organizations of the Presbytery. In proof of this, the congregation, being without a house of worship, purchased the building formerly occupied by the Methodists, for \$1,300, and have since repaired, remodeled, painted and refurnished this building at an additional cost of at least \$1,100, making the whole cost of church property more than \$2,400, of which sum Presbytery contributed about one-fourth. It is simply just to say that this church now vastly improved, both as to appearance and comfort, centrally located in a

grove of native oaks, is one of the most inviting of all the new church buildings of Presbytery; and in the 11 years of its history this little church of 13 members has grown to 80, is now fully organized with 3 ruling elders and 2 deacons, has a Sabbath-school of 60 pupils, and contributed for all objects, in 1883, the sum of \$354. Rev. Robt. A. Miller, of the Presbytery of Wilmington, was the first pastor of this church, and under his faithful and efficient labors the church grew from 20 members in 1877 to 80 members in Dec., 1883, when the pastoral relation was reluctantly severed on account of the enfeebled health of the pastor.

WADESBORO.

Among the churches of Concord Presbytery, from which the Presbytery of Mecklenburg was formed, we find the name of Wadesboro—a name and *only a name*. From this the writer infers that there was a Presbyterian church in Wadesboro before the present one was organized, but by whom organized, or how, or when it came to its untimely death, the writer has not been able to determine. As to the present church there is no doubt as to its being organized by Rev. S. C. Alexander, the evangelist, September 14th, 1873, and consisted originally of only 7 members—2 males and 5 females. Dr. Wilson C. Ramsay and Capt. John C. McLaughlin were elected and ordained ruling elders. Under the lead of our ever zealous and untiring evangelist the Wadesboro church determined to secure a suitable house of worship. A lot on one of the main streets was purchased and on it an attractive and very neat frame building was erected and handsomely finished in the month of August, 1876, at a cost of near \$2,000. This church has also sustained some severe losses, but despite these it has made real progress. In January, 1877, Dr. Ramsay was transferred to the Monroe church, and in the March following, Messrs. M. A. Murr and H. H. McKeithan were elected and installed ruling elders. Rev. S. C. Alexander continued to serve this church until April 1st, 1877. From June 1st, 1877 to Jan. 1st, 1878, it was supplied by Mr. Donald McQueen, a licentiate of Harmony Presbytery.

On the 30th of March, 1878, Rev. Robt. A. Miller was elected pastor; a call was tendered him for one-half his time, which was accepted April 22d, 1878, and he was duly installed pastor June 8th, 1878. This little band, formerly of 7 members, has grown to 37, has 25 pupils regularly at sabbath-school, and contributed last year the sum of \$283 for all objects.

SECOND CHURCH, CHARLOTTE.

The 2d Presbyterian church, Charlotte, N. C., was organized by a commission appointed by Mecklenburg Presbytery at the Fall session of 1873. The commission, which consisted of Rev. A. W. Miller, D.D.; Rev. G. D. Parks; Rev. R. H. Chapman, D.D.; with Ruling Elders Dr. E. Nye Hutchison and Dr. F. Scarr, met October 14th, 1873, in the 1st Presbyterian church, and organized by electing Dr. F. Scarr, secretary. Members were received at several subsequent meetings of the commission, and at a meeting of the members (31 in number) and the commission, held in the basement of the 1st church, Nov. 18th, 1873, the 2d church was duly organized by the election of R. I. McDowell, J. B. Rankin and J. P. Alexander, ruling elders; and John W. Sample and J. F. Davidson, deacons. These officers were ordained and installed after a suitable discourse by Rev. Dr. A. W. Miller, in the 1st church, Sabbath evening, Nov. 30th, 1873. The congregation, which at that time worshipped in the Court House, was ministered to chiefly by Rev. Wm. S. Plummer, D. D., of Columbia, S. C., until 1st of Oct., 1874, when Rev. E. H. Harding, D.D., who had been previously called to the pastorate, entered upon the duties of his office. Gen. Rufus Barringer, Gen. R. D. Johnston and A. Shorter Caldwell were subsequently elected elders, and Jas. F. Johnston, A. G. Brenizer, R. B. Alexander and John E. Oates, deacons. This church has made such decided progress that it is to-day more than twice as large as any other of our new churches and by far the ablest financially. The original membership, 31 in number, has grown to 300, thus making the largest net gain of any church in Presbytery, either *old* or *new*, in

the same length of time. The Sabbath-school has reached the very encouraging number of 150 pupils, which makes it 3d in the Presbytery in this respect, being surpassed by only two churches in the Presbytery, viz: 1st church, Charlotte; and Steele Creek. Its contributions, too, have steadily increased, so that last year the Assembly's minutes give it credit for \$6,048, which is the largest sum reported by any church in Presbytery except 1st church, Charlotte. And in addition to this great gain in membership, in Sabbath-school attendance and in contributions, there has been a decided gain to the Presbytery in church property. During 1874 and 1875 this congregation was busily engaged in building a house of worship, which with the lot on which it stands and all improvements up to date has cost about \$13,000. Liberal contributions from members of the 1st church have materially aided in this enterprise. This building, conveniently located on Tryon Street, near Sixth, is of brick, dimensions 60x60, and will comfortably seat 900 or 1,000 persons. It is now completed, and although somewhat novel in its interior arrangement with circular seats rising one above another from near the pulpit to the rear wall, it furnishes one of the largest, most convenient, and attractive audience rooms in the State. Dr. Harding continued to supply this church 'till the Fall of 1881, when the original membership of 31 had increased to 133. In November, 1881, Dr. Harding having resigned, a call was extended to Rev. Neander M. Woods, of Galveston, Texas, who accepted and began his labors early in Jan., 1882. He was installed pastor, Sabbath, May 28th, 1882, by Drs. Miller, Lattimer and Parks, and has been greatly blessed in his labors. This is shown not only by the successful completion of the new building, the growth of contributions to all objects from \$3000 in 1881 to \$6000 in 1884, but in the increase of membership from 133 in 1882 to 300 in 1884, a net gain of 167 in less than 2½ years. Surely the wisdom of organizing a 2d Presbyterian church in Charlotte is not now to be questioned. In 1870 there was one church with 260 members, now there are *two* churches with 697 members, a gain in 14 years of 437 members.

WAYNESVILLE.

In examining the records of this church I found the following brief history of its organization in the handwriting of our greatly beloved and much lamented brother, Alfred J. Morrison: "The Presbyterian church, of Waynesville, was organized by Rev. Alfred J. Morrison, Evangelist of Mecklenburg Presbytery, assisted by Rev. D. T. Towles, on the 27th day of November, 1875. James Parks and Jeremiah Radcliff were elected ruling elders, Mr. Parks having been ordained an elder before in the Providence church, was installed on officer in this church, and Mr. Radcliff was ordained by the Evangelist and then installed. The following persons were enrolled as members of the church: James Parks, Jeremiah Radcliff, Mrs. Ruth M. Owensby, Mrs. Harriet E. Francis, Mrs. Helen Brown, Mrs. E. M. Wallace, Capt. Julius F. Allison, and wife Mrs. M. F. Allison.

It is still a day of small things with this young church, but evidently a day not to be despised. With very little attention on the part of Presbytery this little band of 8 members grew to 23, and these with the help of generous friends throughout the State, erected a church building on a lot presented the congregation by Col. R. G. A. Love, deceased. This building was planned by Mr. E. M. Clayton, was completed in 1882, was dedicated to the worship of God in June of the same year, by Rev. A. W. Miller, D.D.; and with its furniture has cost about \$2,100. In 1883 a lot adjoining the church was purchased and a manse built thereon, which when completed according to the original design, will have cost \$1100 or \$1200. But death has made sad inroads upon this little flock. On October 27th, 1880, Jeremiah Radcliff, a devoted Presbyterian and most valuable ruling elder, died. He was cut down in the very prime of life, and in the midst of his usefulness, but not before he had done much to plant his church in the county of Haywood, where he was so well known and where he had so long and so acceptably served as clerk of the Superior Court. On the 11th of August, 1883, the following additional elders were elected and installed: Wm. H. Faucett, D. M. Killian, Dr. H. L. McFayden. Rev. D.

T. Towles continued to serve this congregation, preaching in the Methodist Church until the year 1882, when it was placed in charge of Rev. Wm. E. McIlwaine, Evangelist of Presbytery.

PINEVILLE.

The commission, consisting of Rev. R. H. Chapman, D.D.; and Elder Col. J. B. Rankin, appointed by Presbytery to organize a church in the village of Pineville, Mecklenburg County North Carolina, met at the residence of John G. Potts, Esq., on the 3rd of December, 1875, was constituted with prayer by Dr. Chapman, and Col. Rankin appointed secretary. For sufficient reasons, however, the organization was not effected until December 16th, when members were received from other churches as follows: Sharon, 7; Steele Creek, 2; 1st Church, Charlotte, 1; Unity, S. C., 2; Providence, 1; Harrison (M. E. Church), 1; Marion, N. C., (M. E.), 1; Lutheran, 1; and four were received on examination, thus making in all twenty members. The following officers were then elected: John G. Potts, Joseph L. Weeks, and J. S. P. Caldwell, elders; Jno. D. Culp, A. C. Williams, and J. W. Morrow, deacons. These officers were duly ordained and installed on the following Sabbath. Mr. John W. Morrow has since been elected to the eldership, and Mr. Sam'l. W. Smith to the office of deacon. Time has clearly proven the wisdom of Presbytery in granting this organization. It is located in a village on the Charlotte, Columbia & Augusta R. R., ten miles from the city of Charlotte; and although this village was full thirty years old, it never had a church within its limits until this one was organized. It is surrounded by an excellent farming country, and has access to an intelligent, enterprising and law-abiding population, the great majority of whom are in full sympathy with Presbyterian doctrine, polity, and usage. This new organization, located as it is in a region, at that time, comparatively destitute of church privileges, has happily met a want long and painfully felt. In proof of this, we note with pleasure the number of heads of families receiving baptism and being admitted into this church at its organi-

zation. And such an institution, established among a people so much in need of it, and so well prepared to receive it, we would naturally expect to prosper; and in this we have not been disappointed. The original membership of twenty has increased to eighty. Since the organization eighty members have been received—twenty-three by certificate, and fifty-seven by examination. The Sabbath-school has an average attendance of fifty pupils, and contributed last year \$50; and the church for all purposes contributed \$667. The new brick building, neatly finished and furnished, at a cost of more than \$2,000, has been paid for; and a career of constantly increasing growth and usefulness seems to be before this young and flourishing church. Rev. G. S. Robinson became its pastor very soon after its organization, and still faithfully serves it.

MATTHEWS.

This church, situated in Mecklenburg County, on the Carolina Central R. R., about midway between Charlotte and Monroe, was organized February 10th, 1877, by a commission of Presbytery consisting of Rev. R. H. Chapman, D.D.; E. H. Harding, D.D.; Wm. A. McDonald; Wm. H. Davis; G. S. Robinson; with Elders J. S. Reid and R. R. King. Members were received from other churches as follows: 1st church, Charlotte, 1; M. E. church, 2; Providence, 11; Philadelphia, 18; thus making a total of 33. The following officers were then elected, viz: J. W. Yandle and J. M. Byron, elders; D. C. Robeson and E. A. McLeod, deacons. Mr. Yandle having declined to accept the office of elder, Messrs. Byron, Robeson and McLeod were ordained and installed on the following Sabbath. Subsequently Messrs. J. S. Reid and A. G. Reid were installed elders, and D. C. Shaw, deacon. This Church, also, has not been idle. With very little assistance from abroad, save \$100 contributed by Presbytery, the congregation has purchased a very suitable lot, and on it has erected a very neat, commodious and substantial frame building, at a cost of about \$800. Many of the members of this church being possessed of but limited means, the congregation was

heavily tasked to bear this expense, and was compelled to mortgage the building in order to complete it; but at length they were happily relieved of this burden, and are now free of debt. The growth of this church has also been decidedly encouraging. The original membership of 33 has grown to 81. Since the organization there have been received into this church by certificate 17 members, and by examination 44. Rev. Wm. A. McDonald served this church from its organization until December 1881; and Rev. R. A. Miller during the years of 1882 and 1883.

HUNTERSVILLE.

The commission appointed by Presbytery at its fall session in Asheville, consisting of Revs. W. W. Pharr, G. D. Parks, W. E. McIlwain, and Elders H. M. Dixon and John W. Moore, met at the residence of Dr. H. J. Walker in the village of Huntersville, Mecklenburg Co., N. C., for the purpose of organizing a Presbyterian church; but finding that the execution of their purpose would seriously conflict with religious services then in progress in the Associate Reform Church, the commission adjourned to meet the Academy at 11 a. m., Nov. 2nd, 1878. There were present at this meeting Revs. W. W. Pharr, W. E. McIlwain, and Elder J. W. Moore. This commission, as before constituted, met at the time and place appointed. The names of persons desiring to connect themselves with the new organization were called for, and members were received from churches as follows: Ramah, 44; Hopewell, 2. After this the following officers were elected: J. H. McClintock, W. A. Sosserman, and John F. Brown, elders; J. M. Gibbs and J. F. Woodsides, deacons. Subsequently, W. D. Alexander, formerly a deacon in Hopewell Church, was elected to the same office in this church. As to the propriety of organizing this church, some doubted. It was feared that such an organization would seriously injure Hopewell Church, and perhaps ruin Ramah Church. But it has done neither. The new church has grown, as was confidently expected; but not upon the ruins of other churches. So far from this, Hopewell Church is

stronger by 50 or 100 members than when this church was organized; and Ramah, though somewhat reduced in numbers, has made a greater exhibition of energy, enterprise and self-sacrifice since this organization than for many years previous. On the whole, Huntersville is one of the most interesting and promising of the new churches of Presbytery. It is located in a densely populated community, where Presbyterian families largely predominate; has a well conducted Sabbath School, now numbering more than 70 pupils; a prayer meeting, sustained by the elders in the pastors absence; whilst the original membership has increased from 46 to 120. And it is more than probable that a more commendable exhibition of hearty co-operation, liberality and perserving energy has nowhere been witnessed than among this people in building their church. In less than two years after they were organized, their building was complete. And it is no mean structure. Well lighted and seated and neatly finished by ceiling the over-head, plastering the walls, and painting the outside, it is indeed, both attractive and comfortable. Situated on a slight eminence in a grove of native forest-trees, it commands a good view both of the public highway leading from Charlotte to Statesville and the A. T. & O. R. R. This building, 60x40 feet, will furnish sittings for at least 300, and cost about \$1,800. For the success of the church in this enterprise much is due to the energy, liberality, and wise leadership of Rev. J. F. Latimer, then Professor at Davidson College, near by; but now Professor in Union Theological Seminary, Virginia. Professor Latimer began to serve this church and Ramah immediately after the organization of Huntersville, November, 1878; and continued his services here until the fall of 1882, with the following *visible* results: The membership of Ramah increased from 125 to 150, and that of Huntersville from 58 to 100, thus making a net gain of 67 members in four years. In addition to this, the Ramah church tore down and removed their old unsightly, uncomfortable building, and built in its stead a large and handsome new church at a cost of \$1,500, thus increasing the value of the church property in these two churches by more than \$3,000. Rev. A. M.

Watson, of Orange Presbytery, was elected pastor of these two churches, and began his labors with them, January 1st, 1883. Since then, a beautiful lot of two acres, adjoining the Huntersville church lot, and fronting the public high way and A. T. & O. R. R., has been purchased for a manse, and improved, at a cost of more than \$500. And during the year 1883, 45 members were added to this charge, as follows: to Ramah, 10; Huntersville, 35. The Huntersville church is now next to the largest of our new churches; and from the unusual number of young people belonging to the congregation, the large congregations which fill the new church almost every sabbath, and the disposition on the part of the children to unite with the church, we may confidently expect it to take rank among the strongest and most influential churches of Presbytery at no very distant day.

CHARLESTON.

This church is located in Charleston, the county site of Swain county, and was organized by the Evangelist, Rev. M. R. Kirkpatrick, Sept. 21st, 1881. It consisted originally of 9 members, and from this number the following were elected officers: Col. T. D. Bryson and Dr. E. M. Scruggs, elders; and J. Hill and L. Potts, deacons. This church has not been regularly supplied since the retirement of the evangelist in the Fall of 1881, and therefore has not made the progress it doubtless otherwise would have done. Rev. A. W. Miller, D.D., visited the church in the Summer of 1883, and received 5 additional members on profession of faith. A lot has been donated the congregation, but no church building has been erected. In fact, there is no church building in the place. The Methodists, Baptists, and Presbyterians, each use the Court House for their religious services. The village of Charleston is soon to be made more accessible by the extension of the Western North Carolina Railroad; and this will, no doubt, result in the more regular and frequent supply of the church and the erection of a church building at no distant day.

AMITY.

The origin and growth of this church is only another illustration of what faithful, energetic pastors can do by utilizing week days and Sabbath evenings in evangelistic labors. Here was a locality in Mecklenburg county, the banner Presbyterian county in the State, where there was a great want of church privileges. It was 5 miles to Sugar Creek, 7 miles to Sharon, and 9 miles to Philadelphia. This being the case, many of the families residing here rarely if ever attended a Presbyterian church; and no other denomination of Christians was supplying this destitution. Rev. G. D. Parks, then pastor of Sugar Creek, realizing the situation, organized a Sabbath-school here some six years ago, and preached occasionally on Sabbath evenings. The Sabbath-school and congregation continuing to grow in numbers and in interest, preparatory steps were taken early in 1882 for the organization of a church and the erection of a small frame building. A petition being laid before Presbytery for an organization, it was granted, and the organization was effected June 17th, 1882, by a commission consisting of Revs. G. D. Parks, Wm. A. McDonald, D. P. Robinson, with Elders J. M. Davis, J. P. Alexander, and R. R. King. There were enrolled 38 members, from churches as follows: Steel Creek, 1; Philadelphia, 1; Matthews, 1; Sugar Creek, 7; Methodist Church, 8; Sharon, 13; and 7 on examination. In the election of officers, Cyrus H. Wolfe, J. Lee Campbell, and S. W. Alexander were chosen elders; and Peter C. Harkey and William McCall, deacons. All these were from Sharon Church, except J. Lee Campbell, who was from the Methodist Church. Rev. G. D. Parks served this congregation to the time of its organization; and at this writing (Oct. '84) continues to serve it with great zeal and acceptance. Under his ministry it has grown steadily. The small house originally built was soon found altogether inadequate to meet the demands of the constantly increasing congregation. A much larger house was determined upon, and will be occupied before these lines are given to the printer. This building is of wood, 55x40, and when fully completed will have cost \$700 or

\$800. The Sabbath-school, always interesting, has now reached an average attendance of about 50 pupils. A Ladies' Aid Society has been organized, and has raised to date more than \$100, whilst the original membership of the church has grown from 38 to about 60, with the prospect of immediate and steady growth for years to come. In concluding this historical sketch, I feel disposed to ask why there is not more of such work done by pastors. Are there not just such fields within the reach of almost all of our long established churches? Can this work be done by any evangelist so cheaply as by neighboring pastors? Can any evangelist do this work more efficiently than our experienced, judicious pastors? What would be—yea, what *must be* the happy result if every session in our Presbytery, Synod and General Assembly thus had its prosperous mission or missions growing up around the older organizations? There would then be about 50 missions in this Presbytery—more than 200 in the Synod—and more than 2000 in the General Assembly. I know that I am not writing *History now*; but I feel confident, if this plan was heartily adopted in country and village and city, I would soon have a grand history of our dear old church to write. And why not? Dear brethren, are there no destitutions in the city or country within your reach? If there is not, then you are strangely and unfortunately situated. If there are, can you say that you are "watching for souls as they that must give account, that they must do it with joy and not with grief." If we sit idly at home when we might be filling our hands and hearts with this mission work in the dark places of the earth, may we not one day hear these fearful words: "What hast thou done? The voice of *thy brother's blood* crieth unto me from the ground."

GASTONIA.

This church, located in Gaston county, in the village of Gastonia, at the junction of the Air Line and Chester & Lenoir Railroads, was organized July 16th, 1882, by a commission consisting of Revs. F. L. Leeper, G. L. Cook, J. J. Kennedy, with Elder J. Q. Holland, of

Olney church. There were 26 members received, most of them from Olney and Union churches, with a few from Long Creek in North Carolina and Bethel in South Carolina. J. H. Craig (elder in Union Church), and J. Q. Holland, A. M. Smyer, and B. G. Bradley, were elected elders; and Dr. R. H. Adams, Robt. Bell and Wm. Bradley, deacons. This has proven to be a working church. Very soon after the organization a church building was determined upon. The heirs of Joseph Bradley, deceased, presented the congregation with a part of a lot, and the remainder was purchased for \$50. In the Fall of 1882 the work of building was begun, and was completed in the Summer of 1883. This building of brick, 35x50, with seating capacity of about 400, cost the sum of \$1,500. The Presbytery of Mecklenburg met in this new church during its Fall sessions of 1883, when all were agreeably surprised at the good taste, energy and liberality, displayed by the little church of Gastonia in the construction of its first house of worship. This is a growing town, and a growing church. Being the only church in the village, which has a population of about 500, good congregations are constantly in attendance. The Sabbath-school now numbers about 75 pupils, and the original membership of 26 has grown to 61. The citizens of Gastonia have built a large academy, where Prof. J. A. Boyd (a graduate of Davidson College) and his assistants are successfully conducting a high school with an average attendance of about 75 pupils.

POLKTON

Is situated on the C. C. Railroad, about midway between Monroe and Wadesboro, in Anson county, and was organized June 15th, 1883, by a commission consisting of Revs. G. D. Parks, A. G. Buckner, R. A. Miller, and J. E. Morrison, with Elders J. E. McLaughlin, of Wadesboro, and T. W. Morrison, of Lebanon church. The following persons were enrolled: Dr. F. O. Hawley and wife and Miss Colin F. Moore, from Wadesboro church; A. S. Morrison, Center church, Robeson county; and Mrs. M. A. Austin, Shoe Heel, Robeson county, N. C. Dr. Hawley and A. S. Morri-

son were elected elders. Since the organization these few members have been striving to build a house of worship. Dr. Hawley presented the congregation with a suitable lot, and on it a frame building, 45x33 is now in process of construction, which when lighted, seated, plastered and painted, according to the design, will prove an ornament to the village of Polkton as well as a source of pride and great joy to the self-denying, struggling few who have planned, persevered and executed in the face of great obstacles. The evangelist reports the "church enclosed, good floor and overhead ceiling, recess, pulpit and seats being made, all in good style; but still wanting sash, glass, door, blinds, paint, stove and bell." He also adds: "The whole cost of the building to date is probably not less than \$700 or \$800, and our property in the end will be worth not less than \$1,000 or \$1,200." Rev. R. A. Miller, whilst pastor of Wadesboro, preached at this point occasionally; and so did Rev. James L. Williams, who, as evangelist of Presbytery, succeeded Bro. Miller. Rev. A. G. Buckner, Evangelist of Presbytery, took charge of the Anson field, of which Polkton is a part, July 1st, 1882, and continues to labor there most acceptably to the Presbytery and the church. Lately, Rev. R. A. Miller, assisted the evangelist in a meeting at Polkton, when 7 adults, representing 6 families, were received into membership; and a Presbyterian Sabbath-school was organized.

SHELBY.

Some one may be surprised to see Shelby Church placed among the *new* churches of Presbytery, when it was organized by Rev. Jesse Rankin, evangelist of Concord Presbytery, about the year 1858. The explanation is this: Whilst it had an existence from 1858 to 1869, when the Presbytery of Mecklenburg was organized, that existence was a very precarious one—simply a name to live. The minutes of 1870 report 12 members, with no Sabbath-school, none received the year previous either on examination or certificate, and nothing given for salary or any other purpose. As late as 1875 it had only 7 members, all of whom were females. No deter-

mined effort on the part of Mecklenburg Presbytery in behalf of this church seems to have been made until 1871. In the fall of that year Presbytery met in Shelby and, there being no church building, occupied by courtesy the Methodist and Baptist churches of the village. A building committee, consisting of Revs. John Douglas, N. Shotwell, and elder Wm. Tiddy of Lincolnton church, was appointed at this meeting; and in September, 1875, this committee reported that the house of worship in Shelby had been built at a cost of \$1,800. Isaac Irvin was the first elder of this church, and J. H. Gouger was afterwards elected. These elders, with Dr. W. P. Andrews and Wm. E. Ryburn, were appointed trustees for the church, and in 1868 received a lot for a church building from Mrs. Martha Beaty, a member of the Reformed Church. This lot was afterwards sold for the sum of \$215, which was appropriated to the building of the church. Isaac Irvin having died in 1875, and elder Gouger having removed to Mecklenburg County, the following officers were elected and installed: Henry F. Ramseur, J. N. Forney, J. Pagen Stacker, elders; John F. Tiddy, R. E. Kerr, and B. B. Babington, deacons. At the request of the church, and with consent of the Presbytery, Rev. R. Z. Johnson, pastor of Lincolnton Church, began to supply this church in September, 1875, and preached regularly one Sabbath in each month until June, 1883. During this period of about eight years, 54 members were received; the sacraments were regularly administered; all objects of benevolence supported by the Presbyterian Church were annually responded to; the assessments of Presbytery were paid and reports made to Presbytery annually. The church contributed during these years \$2,300; \$200 of this sum was raised for the Assembly's objects of benevolence; the debt due the contractor was paid; the house of worship was improved, and painted, and furnished with hymn books, organ, lamps, bell, stoves, and carpet. A small Sabbath-school of 25 or 30 pupils has been regularly sustained from year to year, and has contributed from \$20 to \$40 annually. Two young men connected with the congregation have been enabled to pursue College courses—one

at Nashville Tennessee, the other at Davidson College. The congregation desiring more preaching than Bro. Johnston could give them, Presbytery separated this church from the Lincolnton Church in May, 1883, with a view of locating an evangelist in Shelby who should give one half his time to the Shelby Church and the remainder to missionary labors in Rutherford and Polk Counties. Rev. E. P. Davis, of the Presbytery of South Carolina, but formerly a licentiate of this Presbytery, was chosen evangelist, accepted and entered upon his work November 14th, 1883. Since the evangelist began his work here the Sabbath-school has been more regularly organized, a library purchased, a prayer meeting established, and the church building much improved as to appearance both within and without. Shelby, the County site of Cleveland County, with a population of 1800, is one of the growing towns of the State. Presbyterians are attracted there by its climate, its beauty of situation, its broad sandy streets and its prosperous business interests. And now, with a new church complete and attractive in all its appointments, a resident minister giving at least half of his time to this church, and a constantly increasing congregation, with the Savior's blessing, may not the Presbytery confidently expect the steady, vigorous growth of this church in all the elements of real strength? This church has been served by the following ministers: Rev. Jesse Rankin and Rev. R. N. Davis, occasionally for a few years after its organization; Rev. A. A. Porter, D D.; of South Carolina, for three months during 1864; Rev. N. Shotwell, once a month from 1866 to 1871; and Rev. J. W. Query, during 1884, in connection with Goshen and Paw Creek Churches. Since writing the above, I learn that this church has purchased a manse for the sum of \$1,450.

RED OAK.

Red Oak Church was organized by Rev. Jesse Rankin, September 1st, 1869, from members which belonged to Rheims Creek Church, situated ten miles East of Red Oak, and at that time in connection with the New

School Assembly. Peter Hughes and Demas A. White were the first elders. Rev. George Summey labored here during two vacations of the Seminary, and was instrumental in putting up the first house of worship, which was completed in 1874, and cost about \$900. The congregation furnished the material for this building; and elder A. T. Summey collected over \$500, almost entirely in \$1.00 subscriptions. This church was accidentally destroyed by fire in December, 1880. Since then a new church has been built on the same spot, but in much better style. This is a frame building, 30x45, very neatly furnished, and will comfortably seat 300 persons. It cost about \$800, of which sum elder A. T. Summey collected \$460 in small subscriptions from almost every State in the Union east of the Mississippi River. This church has only 16 members, but its out-look is decidedly hopeful. It is very favorably located in the midst of the bright tobacco growing district of Buncombe County. Owing to its central location and comfortable accommodations, good congregations assemble whenever there is preaching. A prosperous Union Sabbath-school is sustained through the entire year. The growth of the church has been slow, and one of the main causes of this want of growth is its frequent and often protracted vacancies. Scarcely has the little flock learned to know their shepherd's voice and to love him dearly, when he is taken from them, and they left desolate. There is no way of estimating the injury our cause has sustained in the mountain country by frequent changes, and vacancies extending through months and even lengthening into years. The officers of this church are G. W. Brittain, R. W. White, A. T. Summey, elders; and G. W. White, deacon. The following ministers have served the church: W. N. Morrison, M. R. Kirkpatrick, J. P. Gammon, and W. W. Moore. It is at present supplied by evangelist Robt. S. Brown. Here follow brief historical sketches of such preaching stations and missions of the Presbytery as promise to ultimately grow into churches.

BANKS CHAPEL.

Is a mission station of Providence Church and is located in Union County, about two miles from the Mecklenburg line, one mile from the line dividing North and South Carolina, and about eight miles from Providence Church in Mecklenburg County. Families residing in this community had long felt the need of a house of worship and regular preaching in their midst. The road from this point to Providence Church was through a district so destitute of forests, that there was almost no protection against the glaring heat of a summer sun; and such was the character of the soil, that the roads became well nigh impassable in winter. This being the case, a petition for the organization of a church in this community was prepared as early as the summer of 1874, and placed in the hands of proper authorities, but no action was taken. There was at that time no church of any denomination in this immediate vicinity. Afterwards, our Methodist brethren built a neat and substantial brick building where they hold regular services. A second attempt was at length made to secure a house of worship and regular preaching for this community. The writer of these lines, then pastor of Hopewell Church, thirty miles distant, with the consent and hearty approval of Rev. G. S. Robinson, then pastor of Providence Church, visited this community in the summer of 1881, in the interest of a church building. Spending a night with Dr. J. T. Kell, who lives three or four miles from the chapel in Mecklenburg County, he began the next day's work with a subscription of \$100, and the purpose of his mission so commended itself to the favor of the community that the subscription amounted to more than \$500 before the close of the day. The subscription list was placed in other hands, and the amount necessary was soon secured. A suitable building lot, fronting the public road leading from Fort Mill, S. C., to Monroe, N. C., was given by Dr. Wm. McIlwain; a building committee was appointed, the contract was awarded Mr. J. B. Squires, and in a few months the chapel was completed at a cost of about \$600, all of which was promptly paid. This chapel is a frame building, 30x40 feet, neat-

ly finished, and furnished with stove, organ, and necessary pulpit furniture; and, by the persistent efforts of the ladies, will soon be made even more attractive and comfortable by being painted and carpeted. Rev. G. S. Robinson began preaching at Wolfsville Academy near this place in the Spring of 1875, and by invitation of our Methodist brethren, moved his services to their church about 1877, and continued to preach there once each month until the chapel was built, when he preached there regularly twice a month until his pastoral relation with Providence Church was dissolved in September 1882. All things considered, it requires no superhuman intelligence to safely predict a quiet, steady growth and great usefulness for Banks Chapel. It is situated in one of the finest farming districts of the county, and in the midst of an industrious, law-abiding, prosperous citizenship. There could be a church organized here at any time representing at least ten Presbyterian families and a liberal share of the wealth, enterprise and intelligence of the community. The planting of this chapel has already accomplished good, and the good yet to be accomplished through its instrumentality in the long stretch of years to come is known only to the "Lord of the Harvest." May the fondest anticipations of its friends and supporters be more than realized! For years this community have not only had their Sabbath schools but their academies, and the result is that it has been almost constantly represented in male and female colleges. Some of the young men trained in these schools have become teachers, others, physicians; and three have entered the ministry; one in the Methodist Church, and two in the Presbyterian Church. This chapel was named in honor of Rev. Wm. Banks, deceased, so widely known in this community and in South Carolina, and so much beloved by all. Rev. Wm. R. Atkinson, President of Charlotte Female institute, is now (April 1884) supplying this point in connection with Providence Church. Since writing the above, this chapel has been temporarily supplied by Mr. John L. McLees, Student of Columbia Seminary; and at a communion service recently held, at which he was assisted by Bro. Atkinson, there were a number of additions on profession of faith.

WILLIAMS CHAPEL.

Is located in Mecklenburg county, on the Beaties Ford road, about 5 miles from Charlotte, and about the same distance from Hopewell church on the same road. The existence of this chapel, like that of Amity church and Banks chapel, is only another illustration of what pastors could do by extending their labors into neighboring localities either wholly or comparatively destitute of gospel privileges. Formerly this was a mining district, and every close observer knows what blighting effect such institutions have upon the surrounding country.—Very soon the Sabbath is virtually abolished; and drunkenness, profanity, and almost every other crime run riot—polluting the minds of the young, and hardening the old in sin. This community, though numbering some of the best men and women in the county among its citizens, still bears the unmistakable signs of a mining district. This state of things, and the additional fact that the people were uncared for by any other denomination of Christians, led Rev. J. C. Williams, the pastor of Hopewell church, to visit them and hold meetings occasionally in a grove, where a stand had been erected, and around which a few rough seats were placed. In these meetings he was sometimes assisted by Rev. G. D. Parks, and at other times by Rev. John Douglas. But no Sabbath-school was established; no church was organized; no house was built; and hence no permanency was given the effort. And so matters stood until the death of Bro. Williams, when he was succeeded in the pastorate of Hopewell by the writer of these lines. He continued to visit the people at their homes and preach for them in the grove for several years during the Spring and Summer; but became at length fully satisfied that very little would be accomplished without a house of worship. A house was now determined upon. A beautiful building lot of 2 acres was purchased from Mr. James McRee in the Spring of 1881; and during the following Summer a large frame building, with a seating capacity of 300 or 400, was erected, temporarily seated, and occupied. From want of means, this building was neither ceiled, plastered, nor painted. The people were

generally poor, and besides had received very little training in the grace of giving. The subscription of a number did not exceed \$5.00 each; and had they not been generously assisted by members of Paw Creek, Sugar Creek and Hopewell churches, and by liberal business men in Charlotte, the house would not have been built. When this house was begun not so much as \$100 was assured from any and all sources. But the difficulties of building being surmounted, and the doors of the new church thrown open, the pastor's reward was neither small nor long delayed. Great crowds gathered at the chapel on Sabbath evenings, a Sabbath-school was organized; and before the year 1881 closed 22 persons had united with the church—15 of these on confession of their faith, and 7 on certificate from other denominations. Rev. F. L. Leeper took charge of this work in connection with Hopewell church, January, 1882; and under his administration the house has been well seated, the Sabbath-school sustained and enlarged, and additional members received. This chapel is located in one of the most thickly settled districts in the State, and not being crowded by other churches its prospects for growth are decidedly bright. Not less than 100 white families live within a radius of two miles, and a church of 40 or 50 members might be organized at any time. This chapel was named in honor of Rev. J. C. Williams, who was the pioneer in this mission work. Since writing the above, Bro. Leeper, before leaving the Presbytery, held a communion service here, and received additional members.

IRONTON MISSION

Is situated in the village of Ironton, on the C. C. R. R., 7 miles east of Lincolnton, and in the midst of the iron region of Lincoln county, the Reinhardt furnace being only about 3 miles distant. This furnace is now owned by a New York Company, but is not in operation owing to the low price of iron. In addition to the iron interest, the C. C. R. R. Company own an excellent stone quarry near by, connected by a branch track with their main line. The business of the town is con-

siderable. There are 3 stores; and one firm buys and ships from 1000 to 1500 bales of cotton annually, and sells 1500 or 2000 tons of guano. There is also a two-story academy now occupied by the school in charge of Rev. Dr. Bickle, a prominent Lutheran minister long in connection with the Lutheran College at Mt. Pleasant, N. C. The population of the village is about 150. Before the railroad was built a log church stood where the station is now located, called Sharon, and was built on land belonging to the Dellingers, who were Presbyterians, holding their membership at Machpelah church, some 5 or 6 miles distant. The old log church disappeared; and a small frame building has been erected, and is used as a union church, by the Methodist, Lutherans, and Presbyterians. The Methodists have a society and monthly appointments; the Lutherans have a church and monthly services; and the Presbyterians have about 20 members, which form a mission of the Lincolnton church, served by Rev. R. Z. Johnston, monthly, on Sabbath evenings. The Presbyterians are not only the strongest numerically and financially, but embrace a number of young, industrious and prosperous families. The mission has secured a building lot, part of the lumber, and \$125, toward a church building, and purpose to build just as soon as possible.

HIGHLANDS MISSION.

The village of Highlands, situated in Macon county, 20 miles Southeast of Franklin, and 30 miles from Walhalla, S. C., is of recent origin. In the Spring of 1875, Messrs. Kelsey & Hutchison came to this locality in search of a health resort, and being pleased, purchased 800 acres of land from J. W. Dobson, Esq., for \$1600. At this time there was no mail line, and not a single store or dwelling, whilst now, after 9 years of persistent effort in the face of great obstacles, at least 40 miles of new road has been built, daily mails connect with Franklin and Walhalla, and weekly mails with Webster and other points. There are now 6 stores in the village, 2 saw mills, 1 grist mill, 1 shingle mill, door and sash works, furniture factory; and 45 dwellings within the

corporation, ranging in cost from \$300 to more than \$3000. One-third of this number was erected the past year, and are for the most part neat and substantial buildings. The population has increased about 75 in the last year, and now numbers 300 or 400. A railroad has been surveyed from Highlands to a point on the Rabun Gap Railroad, near the Georgia line, and it is thought will certainly be built.

As a health resort this place is bound to attract attention. The highest temperature is about 86 degrees, and the lowest about 7 degrees below zero. Says one well acquainted with the place: "A number of persons have been benefitted by a stay here. Persons suffering from malarial and bilious troubles will get well here if not beyond all hope when they come. Those suffering from lung and throat troubles, indigestion, kidney affections and nervous debility, are benefitted and many are entirely cured." The town is situated on an extended plateau on the very top of the Blue Ridge, at an elevation of 3700 feet above sea level, and is said to be the highest village east of the Rocky Mountains. The population, representing at least 18 States and Territories of the Union, are sober, moral and enterprising. There is a circulating library in the village; a literary society, which meets regularly, and is well attended by old and young; whilst the day-school extends through 10 months each year. The first Presbyterian minister to labor here regularly was Rev. A. Melvin Cooper, of Michigan, who arrived in Highlands June, 1879, and began at once to teach in the academy, preach regularly and conduct a weekly prayer-meeting, although in feeble health. After closing the fall term of the academy, he went to Norcross, Ga., where he pursued his studies; and connecting himself with the Presbytery of Atlanta, was licensed and returned to Highlands in the spring. Here he began work with his accustomed zeal and energy; but his term of service was destined to be short. It was manifest to all that his health was rapidly declining. He preached his last sermon Jan. 9th, 1881, and ten days afterwards he rested from his labors and was buried in the village cemetery. Bro. Cooper was in his 29th year at his death.

Rev. James E. Fogartie, of the Presbytery of Charleston, the second minister in this field, began his labors December 1st, 1883, as an evangelist of Presbytery. He found no regularly organized church, only a society composed of about half a dozen Presbyterians, a few congregationalists, and some non-professors. There are now about twenty members; the congregations average about 100 every Sabbath morning. For the present there is a Union Sabbath-school held every Sabbath morning, and prayer meeting in the evening; also a weekly prayer-meeting and ladies' Bible-class. The friends of the mission living here have subscribed about \$400 for the support of the evangelist; and two generous ladies, Mrs. S. P. Ravenel and her sister Mrs. Burt, of Philadelphia, are building, entirely at their own expense, a beautiful church for our people in Highlands. This building is of wood—dimensions 60x33 feet, and 20 feet in ceiling—is centrally located, and will not cost less than \$3,000. It is expected that this church will be fully completed, dedicated to God's worship, and occupied, during the present summer (1884); also that the Highlands Church will be fully organized by the election of suitable officers.

BREVARD MISSION.

Rev. Wm. H. Davis, pastor of Davidson River Church, has been preaching in the village of Brevard, the County site of Transylvania County, for several years. A lot has been secured worth at least \$100; most of the necessary lumber is on the ground; funds have been collected; and it is expected that a neat, comfortable little chapel, worth \$600 or \$800, will soon be built and dedicated to the worship of God. Such a building would not only be a great convenience to members of Davidson River who live in Brevard, three or four miles distant, but a source of increased interest and real strength to Presbyterianism, because of the large number of visitors who spend their summers in Brevard.

KING'S MOUNTAIN CHURCH.

Since writing up these different missions of the Presbytery, a new church has been organized in the village of King's Mountain; in Cleaveland County. This church was organized on the 5th of April, 1884, by a commission consisting of Revs. F. L. Leeper, G. L. Cook, J. J. Kennedy, and elder J. Q. Holland of Gastonia Church. Twenty-two members were received on certificate from other churches, and the following were elected officers: Dr. T. T. Hay and Wm. I. Stowe, elders; and R. T. Cansler and L. G. Hay, deacons. This church is at present served by our evangelist Rev. E. P. Davis of Shelby; and under such leadership, and from the character of its officers and members, it is confidently expected to go on "from strength unto strength." It will thus be seen that the new Presbytery, in the fifteen years of its history, has organized fourteen churches, and established five mission stations, into which have been gathered not less than 1,000 members and 800 Sabbath-school pupils, who contributed last year for all objects not less than \$10,000, and whose church property is worth at least \$55,000.

CHAPTER III.

BRIEF HISTORY OF SOME OF THE OLDER CHURCHES, WHOSE HISTORY HAS BEEN SOMEWHAT REMARK- ABLE.

ASHEVILLE CHURCH.

IN giving a sketch of the Asheville Church, I begin with the pastorate of Rev. J. P. Gammon, who is still pastor. He began his work here in September, 1878, and from minutes of General Assembly of 1879, containing first report of the session after his installation, I learn that the church had then three elders, two deacons, and 75 members, and contributed \$9 to home missions, \$11 to Invalid Fund, \$12 to Foreign Missions, \$6 for Education, \$5 for Publication, \$10 for Presbyterial, and \$119 for Congregational purposes, beside the amount paid on pastor's salary. The next year the church is reported with 99 members—17 received the year previous on examination, and 8 on certificate; 5 elders, 4 deacons, a general advance in contributions to benevolent objects, and \$600 on pastor's salary. In 1882, this church reported 124 members—18 received on certificate, and 8 on examination; \$173 for Home Missions, \$116 for Foreign Missions, \$55 for other benevolent objects, \$663 for Congregational purposes, and \$1,000 for pastor's salary. The church now (1884) has 6 elders, 5 deacons, 150 members, and contributed last year \$200 for Home Missions, \$125 for Foreign Missions, \$95 for other benevolent objects, \$500 for Congregational purposes, and \$1,000 for pastor's salary: thus exhibiting a gain in 5 years of 75 members, which doubles the number of 1878, and an increase in contributions for benevolent objects from \$53 to more than \$400, and in salary from less than \$600 to more than \$1,000. This church owns excellent manse property, so much improved in the last few years

in appearance and comfort that it would readily sell for \$3,000 or 4,000. It is only a few years since this church applied for and received aid from Presbytery to support its pastor, whilst now it returns annually into the treasury of Presbytery four times the amount received at that time. Since the organization of this Presbytery three young men, members of this church, have entered the ministry, viz: Rev. George Summey, Rev. James H. Morrison, and Rev. George F. Robertson (see biographical sketches). A new church building is in process of construction, which will cost not less than \$8,000.

PAW CREEK CHURCH.

At the organization of Presbytery in 1869, this church, then supplied by Rev. J. S. Barr, reported 185 members—six received the year previous, on examination, and one on certificate; 25 pupils in Sabbath-school and Bible class, \$18 given for all objects of benevolence, and \$196 for pastor's salary. In 1870 and 1871, about \$10 was raised each year for benevolence, and \$300 for pastor's salary. In 1873 this church was served by Rev. J. W. Query, then a licentiate of Presbytery, when 18 members were received; \$28 were raised for benevolence, and \$400 for salary of licentiate for one half his time. In 1874 Rev. R. H. Chapman, D.D., then President of Charlotte Female Institute, became pastor and served the church about four years. During this period 45 members were added—37 on examination, and 8 on certificate; 3 adults were baptized and 77 infants; \$104 was raised for benevolence; \$41 Presbyterial, and about \$1,000 for pastor's salary. At the close of Dr. Chapman's term of service there were 227 members on the roll—thus showing a gain in eight years of 42 members. October 20th, 1877, Rev. George L. Cook began to serve this church. There being some interest manifested, he preached continuously about ten days or two weeks. Those interested, however, were not called upon to make public profession of their faith at that time. Twelve persons were admitted to the communion about the close of the year, and others were afterwards received.

From that time until now, a period of about seven years, 100 persons have been received on examination and 15 on certificate. Church attendance has almost, if not fully doubled. The Sabbath-school has grown from 25 pupils in 1869 to 150, the pastor teaching a large Bible class of about 40 pupils of both sexes. Thirteen adults have been baptized, and 142 infants. Contributions to benevolence have increased from \$10 in 1870 to about \$300, and pastor's salary from \$300 to \$700. And, in addition, an excellent new brick church, 65x43, with a seating capacity of 700 or 800, has been built, finished in good style, and well furnished. This building was begun in the fall of 1881, and completed in the spring of 1882, and was dedicated by Dr. Latimer of Davidson College on the last Sabbath of April, 1882. The whole cost of the building for every thing except furnace, carpeting, and pulpit furniture, was \$2,500, all of which was paid in cash when the keys were received from the contractor. At a cost of about \$200 additional a furnace and carpeting has been secured, and two thoughtful, generous ladies of the First Church, Charlotte, presented the congregation with \$75 with which to furnish the pulpit, which has been done, and handsomely done. All things considered—contributions to benevolence, pastor's salary church property, and, best of all, one hundred souls gathered for the, "Master's use" and glory—there has been no greater work, amid equal difficulties, accomplished in this Presbytery or Synod in the same length of time, than in Paw Creek Church under the administration of Rev. George L. Cook.

HOPEWELL CHURCH.

At the organization of the Presbytery in 1869 this church had 163 members; and when taken charge of by the writer in June, 1875, it had only 165. But I would have none to infer from this that the pastorate of Rev. J. C. Williams was an unfruitful one; for it was anything else. It proved a great blessing to the church in many respects. The apparent want of growth is due to the large number of deaths and removals. Bro. Williams, and others before him, had labored faithfully in this old

historic church; and the writer was privileged to "enter into their labors," as they had entered into the labors of others. "One soweth, and another reapeth." I was ordained and installed pastor of this church, June 18th, 1875. During that year there was no special interest manifested—only two members were received on examination and four on certificate. But in 1876 a more abundant harvest was gathered—twenty-two were received on examination and thirteen on certificate. In 1877, thirty were received on examination and five on certificate. In 1878, thirty-three were received on examination and four on certificate. In 1879, six were received on examination and seven on certificate. In 1880, fifteen were received on examination and three on certificate. In 1881, thirty-three on examination and eight on certificate. Thus, it will be seen, there were added to the church during these six and a half years 185 members—132 on examination and 53 on certificate, and it is only just to say that on no occasion were any high-pressure measures introduced: no celebrated evangelist was transported from a distance; no trickery was resorted to, no mourner's bench was provided, and not even an inquiry meeting was held. There were a large number of young persons in the congregation, and these the pastor made it his duty to visit in private, and to beseech them to be reconciled to God and to confess Christ openly at the approaching communion season, if not earlier. These communion meetings were held three times a year, and usually began on Friday, and never extended beyond Sabbath evening. In these meetings he was usually assisted by neighboring pastors—Revs. W. W. Pharr, S. H. Chester, G. L. Cook and others. In August, 1877, he was assisted by Rev. J. B. Mack and Rev. J. H. Thornwell, when nineteen persons were received on examination, ten of whom were young men. At the last communion season, in the fall of 1881, the pastor was assisted by Rev. F. L. Leeper then of Fort Mill, S. C., when nineteen members were received. The Church now had 283, having made a net gain of 118 members in 6½ years. In addition to this numerical gain, the church advanced in contributions to benevolence from \$120 to more than \$300. A classical school was

established in 1878, members of the congregation pledging \$800 for its support. In 1880 Mr. H. A. Grey, then an elder in Sugar Creek Church, became principal, and has made this school a decided success. A new academy has been built very near the church, at a cost of about \$500, and with increased accommodations the school seems to be growing in favor and efficiency as it grows in years. This school had seven representatives at Davidson College last year (1883), and fully as many more are in process of training for that Institution. During the pastorate of Rev. J. C. Williams the manse was built at a cost of about \$3,000; and during the next pastorate the value of the church property was increased by the placing of a slate roof upon the church, the building of the academy and Williams Chapel. Rev. F. L. Leeper became pastor, January 1st, 1882, and has already been blessed in his work. The Church now has 9 elders, 9 deacons, 311 members; and received in 1882 41 members—37 on examination and 4 on certificate. Rev. F. L. Leeper just before leaving this church to engage in evangelistic work in Nashville Presbytery, was permitted to receive a number of young people into the church.

STEELE CREEK CHURCH.

In the first sessional report made to the new Presbytery, I find Rev. John Douglass reported as pastor of this church, and the church credited with 338 members, 150 in Sabbath-school and Bible classes, \$299 given for benevolence and \$658 for pastor's salary. During the 15 years which have elapsed since that time this church has made such constant progress that it is now not only the largest church in the Presbytery of Mecklenburg and Synod of North Carolina, but there are only six or seven larger churches in our General Assembly, and these are all in large cities. In not a single year has it failed to receive accessions from the world on profession of faith. The smallest number received on examination was in 1870, when only three were received; and the largest number was in 1882, when 44 were received. The whole number received on examination during these 15

years is, 270; and on certificate, 87—thus making a total of 357 and an annual average of about 25. During this time there was a loss by death of 66, and by removal of 98. The number of members now on roll is 465; from which deduct the original membership, 338 at the organization of this Presbytery, and there appears a net gain of 127 members. The number of pupils in Sunday school and Bible class has grown from 150 to 355, contributions to benevolence from \$299 to \$527, and pastor's salary from \$658 to \$900. The number of baptisms is as follows: adults, 26; infants, 347; total 373. The church property has greatly increased in value. The church building has been improved at an expense of \$625; a new session room has been built at a cost of \$275; an academy building for \$350; an adjoining lot of 20 acres purchased for \$400, upon which a manse has been built at a cost of \$1,600. This church also has a classical school in successful operation, under the efficient management of Mr. H. W. Harris and Miss Hattie Herren. Rev. J. W. Query, of South Carolina, and W. H. Neel now in Columbia Seminary; were members of this church (for further information see chapter on revivals).

FIRST CHURCH, CHARLOTTE.

This old church has grown continuously from the organization of this Presbytery to the present (1884); so that it is larger in numbers, more abundant in labors, and more liberal in contributions, than at any period in its history. In its first report to the new Presbytery, in 1870, it reported 260 members, 11 persons received the year previous on examination, and 15 on certificate; and for benevolent objects of the assembly, \$2,452; and for pastor's salary and other purposes \$6,192. Since Oct., 1869 (date of organization of this Presbytery), 325 members have been received, 16 adults have been baptized, and 194 infants. During the second pastorate of Rev. Dr. Miller, extending from 1865 to the present (March 1884), 444 persons have been received, and of these 3 are now ministers of the gospel, viz: Rev. W. W. Moore and Richard S. Burwell, received on profession of faith;

and Rev. Horace M. Whaling, on certificate. The contributions from this church have been uniformly large; from March 1882 to March 1883 they amounted to \$5,990, of which sum \$2,259 were for purely benevolent objects; and from January 1st, 1870, to March, 1884, contributions for benevolent objects not including pastor's salary, amounted to \$32,318.71; and for benevolent objects and pastor's salary the sum is \$60,318.41; and from January 1st, 1870 to March, 1884, for all objects, \$98,444.05—thus averaging more than \$7,000 each year since 1870. The church property, embracing a whole square in the heart of the city, and valued at \$30,000 in 1869, has been much improved since. In 1876 a suitable manse was built on the church lot, at a cost of \$5,639.50; the church building, already one of the most attractive and comfortable in the city, has been made more so by improvements amounting to \$2,000 or \$3,000; and the proposed new spire has been contracted for at an additional expense of \$2,500. It will thus be seen that the church property in 15 years has increased in value more than \$10,000. During these years the Second Church was organized from the First Church. On the 6th of October 1873, a petition signed by 16 persons, all of them members of the First Church except one, was read by Dr. Miller to Mecklenburg Presbytery, then in session in the First Church, asking for the organization of a Second Church in the City of Charlotte. This petition was granted, and 21 of the 30 members who entered the organization were from the First Church, and others from time to time have united with the Second Church. And yet the First Church has now (March 1884) 390 members, thus showing a net gain over all losses by death and removal of more than 120, whilst the growth in the two churches in Charlotte has been from 260 members in 1870 to 667 in March, 1884—a gain of more than 430. But the growth of the First Church in members, in contributions, and church property by no means fully represents the labors of the pastor. During his first brief pastorate of two years in Charlotte, he began his evangelistic labors in the mountain country. In the Summers 1855-56, when there were no railroads, he travelled in his buggy from

Charlotte, by way of Lincolnton, Morganton, Asheville, Waynesville, Webster, Franklin, and beyond near to the Georgia line—holding meetings all along, the fruits of which remain to this day. Dr. B. W. Moore, of Franklin, one of the most intelligent and devoted elders of the Presbytery, was received into the church on this tour. During his second pastorate he resumed his evangelistic tours in 1866, and before this Presbytery was formed held meetings in Mitchell, Yancey, Ashe, Watauga, Caldwell, Madison, Rutherford, Polk, Buncombe, McDowell, Swain, Graham, Clay and Cherokee. Several of these meetings—in Morganton and elsewhere—were attended with marked results. Since the organization of this Presbytery, by its order he has made annual visits to our mountain country, often preaching where no other Presbyterian minister had ever been heard or seen, spending from eight to ten weeks, and travelling sometimes after leaving the railroads as much as 850 miles by private conveyance. During his first pastorate in Charlotte he baptized Chalmers Moore, son of Rev. Wm. Moore, deceased, in Franklin Church, and during his second received him into the church. He also received Albert G. Buckner into Red Oak Church, and baptized him; the latter of these is now an evangelist of the Presbytery, whilst the former is a candidate for the ministry, and has lately graduated at Davidson College.

CHAPTER IV.

REVIVALS.

SHARON CHURCH, MECKLENBURG COUNTY, 1872.

REV. Wm. A. McDonald, who supplied this church at that time, thus writes of this revival meeting. "The meeting at Sharon was a precious season. We commenced on Thursday before the first Sabbath of Aug., and continued until Wednesday following—assisted by Rev. W. W. Pharr, Rev. J. M. Rose, and Rev. Mr. Hudson of the M. E. Church. For the first three days there did not seem to be any marked signs of the Spirit's presence; but on Sabbath morning it seemed like a Pentecostal shower—the whole congregation being powerfully moved. The session house was crowded with applicants for membership, and large numbers were received from that time until the close of the meeting. I have never witnessed such a demonstration of the Spirit's power. There were so many applicants that we began to feel that there was great danger of receiving too many. The meeting closed with the interest not in the least abated. We received, if I mistake not, 40 or 41 additions on profession of faith, ranging in age from 15 to 50 years. Many were restored to Christian privileges, and God's people greatly refreshed. And time has proven this work to have been God's work. The great majority received at this time have run well—adorning the doctrines of Christ with a holy walk."

SUGAR CREEK, MECKLENBURG COUNTY, 1874.

This church has enjoyed so many seasons of refreshing there is no space to speak of them all, nor of any of them at length. I quote from the diary of the pastor, Rev. G. D. Parks, beginning with December 1874. I

omit the revival of 1876, in which 28 members were received on profession; also that of 1869, when 13 young men of the congregation publicly declared for Christ—as these meetings occurred previous to the organization of the Presbytery of Mecklenburg. The pastor writes under date of December, 1874: "Through this and all last year I have been moved to great earnestness in prayer for a mighty awakening in the church looking and longing for a display of the mighty power of God in all our churches." May, 1875: "God has after a long trial of faith heard my prayers and seen my tears. For a long time I have gone to the church looking for some sign of His coming. Our communion came off on the fourth Sabbath of April. Had no help on the first day of the meeting, although two brethren were expected. Went to church unprepared to preach but had help from God. Rev. Wm. A. McDonald came Saturday, and preached twice, and again on Sabbath morning. I conducted the communion services Sabbath evening, and during these services the presence of the Lord was very manifest, and deep impressions were felt by many. Preaching was appointed for Tuesday evening at sun down; and after preaching an enquiry meeting was held, and was attended by many. From that time to the present (last of May), meetings have been held twice a week at the church, and prayer meetings in different parts of the congregation. Pious young men of the church hold prayer meetings at night at the homes of neighboring families, and at 10 a.m. on Sabbath, in the session house. At the same hour the congregation assembles in the church for prayer. After the sermon the congregation assembles for prayer in the church whilst an inquiry meeting is being held in the session house, the number attending increasing from day to day." Fifth Sabbath of May: "The number of inquirers increasing—six or eight new ones to day. The blessed work still goes on. The young men are frequently asked to hold meetings in families before the careless and ungodly." August: "Our communion was on the second Sabbath of August. Was again alone on the Sabbath, but God was my helper. Preached on the text 'And His name shall be called

Jesus, etc. God put great power upon His word. At the close of the sermon my soul was moved with such overpowering desire to see sinners come to Jesus, that my strength was well nigh exhausted. After recess the Lord's Supper was administered, and great solemnity and tenderness filled the house. A blessed day; Christ was in our midst, a blessed day; for 19 new converts sat down with us, for the first time, at this communion, and three of them were our own children. My heart was much impressed with God's covenanted faithfulness seen in these three children sitting together in heavenly places in Christ Jesus; for in them I looked upon the fifth generation of my kindred who as Presbyterians had loved and served God. At the close of the day's services I asked the congregation to say whether the meeting should continue or close. The silence was broken by the voice of a good old mother who had long been praying for the conversion of her sons, saying, 'Don't stop.' An aged father, whose children had manifested no concern about their souls, rose, and with tears moved that the meeting be continued. Immediately the whole congregation rose as an expression of earnest desire for its continuance. The gracious work seemed to be moving forward with increased power, and two services was held each day for a week. Prayer meetings were kept up; and in view of the approaching communion to be held in October, the session met with those concerned about their souls, every Sabbath, in order to instruct those who desired to be received into full communion." October 24: "Our third communion was administered on the fourth Sabbath of this month, at which time 20 members were added to the church, which makes 44 added on examination since our communion in April. This precious work of grace extended to other congregations and its happy effects upon Sugar Creek are seen to this day in the piety of many. Under the life-giving power of this day of grace, we had among our membership 20 or more persons who took part in prayer meetings; and although some have moved out of our bounds, and others have joined the church above, there are now about 15 men who lead in public prayer."

UNION CHURCH, GASTON COUNTY, 1878.

In the spring of 1878, at the request of a pious and zealous elder, the pastor of Union church, Rev. W. B. Corbett, commenced a series of sermons upon the "Way of Salvation," aiming to show the value of the soul and the means by which men may obtain the great salvation. The two sermons on each Sabbath were on the same topic, and it was thought that God enabled the pastor to point out the way of escape clearly. On Saturday and Sunday he was to have been at Steele Creek church, but the flood of the Catawba forced him to turn back. He now went to Bethel church in South Carolina, where he found Rev. R. E. Cooper assisting father Watson at his fall sacramental service. This meeting was continued for some days—a number of the young people of Union church attending, as the two churches are only about 7 miles distant. On Friday, Sept. 27th, the pastor preached twice at Union; and on Saturday was joined by Rev. John Douglas, who remained over the Sabbath. But before services began on Saturday, the pastor and session were taken by surprise at the sudden manifestation of the deepest interest on the part of the congregation. A meeting of session had been appointed for Saturday, but before members of session had all assembled, Elder Henderson came to the pastor, and in great astonishment said: "The session house is full of people!" The pastor found 15 or 20 persons present, who had come for advice or to seek admission to church ordinances. The meeting was continued, the pastor being assisted by Rev. J. J. Kennedy. The results were most gratifying—47 persons were received into the church on profession of their faith. The great majority of these were young people from 16 to 30 years of age, and as far as is known, very few of these have been notably inconsistent. A number of them showed a very lovely piety—pure and fruitful. There was no calling up of mourners in this meeting; the preacher and his hearers were calm. The session met often, and persons were invited to come and receive instruction and advice. This meeting seemed to form a part of that great wave of gracious influences which swept over

a number of the churches of Bethel Presbytery in York county, S. C., and by which some 300 members were added to the churches there in only a few months.

SWANNANOA CAURCH, BUNCOMBE CO., 1880.

In the summer of 1880 the Swannanoa, Red Oak, and Oak Forest churches in Buncombe county, were, by the direction of Presbytery, supplied for five months by Mr. W. W. Moore, then a candidate for the ministry and a student at Union Seminary, Virginia. For three months there were no marked results in either of the churches, and the opinion was expressed that Swannanoa was in the least hopeful condition of all, owing to prevalent discords, coldness, and apathy. But we "know not what is the way of the Spirit." An epoch in the history of Swannanoa Church was at hand. On Sabbath, August 7th, the congregation assembled and listened to an address on the power of prayer, which was designed to prepare their minds for the communion services of the approaching Sabbath. These services were conducted by Rev. J. P. Gammon of Asheville, who, after preaching two sermons, discovered indications of unusual interest, and announced that he would preach next day also. The development of interest was distinct and steady. Bro. Gammon continued to preach twice a day for more than a week to constantly increasing crowds, which gathered to hear the word notwithstanding great stress of business and much drenching rain. There was earnest prayer; there was earnest preaching; there was personal appeal. The feeling of awe which characterizes all consciousness of the Spirit's immediate presence was deep, and the consequent solemnity of manner on the part of the congregation was impressive, and doubtless served to arrest and soften many who came as curious skeptics. One striking proof of profound interest was the fact that the congregation would not disperse when dismissed—when brought to their feet to receive the closing benediction they would but crowd the closer to the pulpit to hear the words of instruction given the inquirers. The number of inquirers increased daily. The meeting lasted for about 16 days, and the visible

results of the work may be summed up in a few remarks. The whole church was revived; breaches were healed; backsliders were reclaimed; and 44 new members were added on profession of their faith; these ranged in age from 15 to 55 years. Whole families were received; more than 20 adult and 30 infant baptisms were performed. These members, too, have generally adorned the doctrine of God their Savior, and been zealous of good works. No *man-made* machinery was used in this meeting. Those interested were instructed during the interval between sermons; and, in addition, a number were visited at their homes at night by the ministers present. As a further indirect fruit of this meeting, the congregation have just completed and occupied an excellent new brick church, at a cost of at least \$1000.

STEELE CREEK, MECKLENBURG CO., 1879.

A meeting was begun in this church, Aug. 28th, 1879, in which the pastor, Rev. John Douglas, was ably assisted by Revs. J. Lowrie Wilson and George A. Trenholm, of S. C. Each day's services was opened with a prayer-meeting at 9, a. m; followed by two sermons in daylight and one at night, except Monday night, when Mr. Wilson closed the meeting with a sermon of great power from Eccles. xii, 13. The interest seemed to be increasing even at its close; but, as Mr. Trenholm had to return home Monday, and several elders, deacons and influential members were compelled to be in Charlotte that week, it was thought advisable to close the meeting. After the benediction an affecting scene was witnessed, as the congregation spontaneously rose and came forward to the pulpit to bid adieu to the beloved "Man of God" who had so faithfully fed them on the "Bread of Life" for the last 4 days. This was, perhaps, one of the most interesting and precious meetings ever held in Steele Creek; and this is saying a good deal, when we recall to mind the very precious season when Dr. Daniel Baker was there in 1853, and another when Rev. G. D. Parks was ordained and installed pastor in June, 1856, and still another known as the Dr. Nall meeting in Sept. and Oct., 1866. Quite a number was added to the

church roll at each of these meetings, and will long be remembered by that people as precious seasons. At this meeting conducted by Messrs. Wilson and Trenholm, there were 21 additions on examinations; and, says an intelligent elder of that church, "There have been meetings held at Steele Creek when larger numbers have been received; but never has there been a more enjoyable meeting in my day than the Wilson and Trenholm meeting. Professors of religion were never before more awakened and revived, and sinners made to *feel* and *tremble* at their lost, ruined and helpless condition; and thanks be to God that a few at least were brought to the foot of the cross and acknowledged Jesus Christ as their Savior." I quote from this same elder in regard to the gracious work experienced in this church during the ministry of Rev. J. T. Plunkett, now of Covington, Ky: "Mr. Plunkett's term of service here began June 6th, 1881, and ended August 20th, 1882, during which time 90 members were added to our church on examination, and 20 by certificate, making a total of 110, and bringing up our roll to 465 members. Most of these new members were received at two meetings, viz: June, 1881, when Mr. Plunkett was ordained and installed pastor; and in May, 1882. At the former 21 were received on examination and 11 by certificate, and at the latter meeting 37 were received on examination and 4 by certificate, making a total of 73. At each of these meetings only ordinary means were employed: no inquiry meetings, even, were held. Mr. Plunkett labored faithfully all the time to revive professing christians, to awaken and reclaim backsliders, and to show the impenitent their lost and helpless condition, and to point them to Jesus. I cannot give a more correct idea of Mr. Plunkett's preaching at Steele creek than to say our people seemed revived, and the impenitent awakened during the whole time of his labors among us. Whether this was a true awakening or not, God only knows—we can but believe and hope that it was. But so far as I could feel and judge there was no more feeling and interest manifested at one time than another; hence I could not say there was any special revival at one time more than another."

SECOND CHURCH, CHARLOTTE, 1882.

The present pastor of this church, Rev. Neander M. Woods, reached Charlotte from Galveston, Texas, Jan., 11th, 1882, and went to work at once. In a few weeks there was observed a steady increase in the attendance, and in the serious attention of the people. Before the end of February, or by March 5th, it was suggested to him that some extra services be held to meet the growing interest in and outside the congregation. The first extra service was held Monday night, March 6th, the pastor preaching. The next night Dr. A. W. Miller, of the First Church, preached; after which the pastor was alone until Wednesday, March 22d, when Rev. J. L. Wilson, of South Carolina, arrived and gave his valuable services for three nights. The pastor had held a communion service before the arrival of Mr. Wilson, at which 49 members were received. Mr. Wilson returned home at the end of the week (March 25th), and although the interest was still deep and widespread the pastor felt unable to go on alone, and as a series of meetings were in progress in the First Church, the Second Church was closed, and pastor and people united in the services at the First Church. Sabbath April 2nd there was communion at the First Church, and 14 additions to the church. That night, at Dr. Miller's request, Mr. Woods closed his church and preached in the First Church. The interest now being general in both churches and in the town at large, and it being impossible to take all the interested people to either of the two churches, Mr. Woods arranged for Mr. Wilson to return and help him, beginning Monday night, April 3rd. He preached in the Second Church all that week, and at the same time there was preaching every night in the First Church; but a union prayer meeting of the two churches was kept up in the afternoons. The next week the pastor was alone, and the meetings were ended Sabbath, April 16th, with these visible results: Beside the 49 received March 19th, 38 others were received, making in all 87 additions growing out of the revival. Of these only 48 were on examination, the remaining 39 being on certificate; but in the case of most of these

- coming by certificate there were religious experiences akin to conversion. Many of them were persons who had long been in Charlotte, not connected with any Charlotte church, and brought under conviction at this revival. During the present year (1884) there has been another revival in the Second Church. Early in January last Rev. Dr. J. B. Mack preached a sermon there which produced a profound impression. During the next eleven days the pastor was left alone, and held no extra services till January 24th; but in his regular ministrations chose topics suited to rouse to prayer, and efforts for the salvation of souls. Dr. Mack returned and began extra services, January 25th, and remained nearly a week, the interest gradually increasing. Later on the pastor was most acceptably aided by Rev. J. H. Thornwell, of Fort Mill, S. C., for two nights. After him came Rev. Wm. Adams, pastor of the First Presbyterian Church, Augusta, Ga., who preached eight sermons, the most of them of wonderful power. Excitement there was none, and yet the interest was deep and widely extended. As a result, soon after the close of the meeting 41 additions were received—25 on examination, and 16 by letter, bringing the membership of the Second Church to about 300. This church had 125 or 130 members when taken charge of by the present pastor, January 11th, 1882.

HOPEWELL, MECKLENBURG COUNTY, 1883.

In giving an account of this meeting I quote from a letter of Rev. F. L. Leeper, pastor of the church: "It was about the 1st of January, 1882, that I entered upon the pastorate of this church. Early in the Spring, in company with the elders, each in his ward, a round of pastoral visits were begun, partly that the new pastor might get acquainted with the people and they with him, and also as a means of spiritual instruction. These visits were purely pastoral, and at the beginning of them it was announced from the pulpit that they would be followed by extra religious services. An hour was spent at each house; the families were gathered, a portion of Scripture was read and expounded, and the visit was in-

variably closed with prayer. Thus about two months of earnest preaching from house to house was employed as a preparation for the series of meetings to follow; but only a few visits were made until it became evident to pastor and elder that God's Spirit was working with them applying the word. Some of the sweetest experiences of God's nearness and love were enjoyed by the pastor in these family gatherings. Their influence on the congregation was seen in the slow but steady increase of the attendance upon public worship, and in the earnest attention given to the Word preached. As the season for our summer communion approached, a deep earnestness of expectation became more and more manifest, especially among the more spiritual. Bro. Walter W. Pharr came to assist me, and from the very beginning the preaching was in demonstration of the Spirit. When the Sabbath of communion came, such was the tide of interest we felt constrained to continue the meeting. For more than two weeks this aged servant of Christ continued, with occasional help, to preach morning and night to congregations which filled both the body and galleries of the church. Bro. Jas. L. Williams, in spite of bodily infirmities, preached with power in the middle of the meeting, and Dr. Mattoon preached the two closing sermons. One of the pleasant features of this meeting was the large congregations of colored people who came night after night. The singing of these vast assemblies as they were moved by the Spirit and out of their full hearts offered their tributes of praise will never be forgotten by those who heard it; yet there were no ebullitions of excitement, save only by one poor colored woman on one single night of the meeting. Excitement there was; but it was that of men powerfully moved by great ideas and concerned about great issues. No other instrumentality was used save that appointed by our King—singing, prayer, and preaching. The constant care of the session was not to persuade persons to join the church, but to come to Christ. Whenever the doors were opened a clear statement of what was expected of church members was made, and all warned against hasty action. The results of this meeting will rest as a blessing on this church as long as time lasts,

and only be gathered in a full harvest in eternity. All dissensions melted before the rays of the "Sun of Righteousness," and hearts were bound in love to each other and to the church. There were added to the church 33 on examination and one suspended member restored, thus bringing up our roll to more than 300 members. To God be all the glory, for from Him came all the blessing."

PHILADELPHIA, MECKLENBURG COUNTY, 1883.

Rev. Wm. A. McDonald, pastor of this church, thus writes in regard to the late revival meeting: "Our meeting last August, was a very precious one, and we believe the Lord did a great work for us. We had some intimation of interest previous to the meeting. The young men's prayer meeting seemed to have the Spirit of prayer. On the 8th of August the Mecklenburg Bible Society met at our church, and that seemed to revive us. Quite a large crowd assembled, and Rev. Chas. E. McDonald of Central Steele Creek, preached a very stirring and powerful sermon from Ps. cxxxviii. 2: "For thou hast magnified thy word above all thy name." This meeting was a good beginning. Bros. W. W. Pharr, D.D.; D. P. Robinson, and Hall of Biddle University, were our regular assistance; but Rev. Columbus Kennedy and Rev. Mr. Edwards of the M. E. Church rendered valuable help. We commenced on Thursday and continued until noon of the next Tuesday. The interest grew from day to day until the Spirit seemed to pervade the whole house. The Word came with power and much assurance. The congregation hung upon the Word, and many desired to ask what they must do to be saved. God's people were greatly revived, and 17 members were received on profession of their faith. Some 3 or 4 of these were heads of families, but most of them were young people from 16 to 21. Some joined us from the M. E. Church, and for several Sabbaths after the meeting two or three would come in at a time until we received 26 as the fruits of the revival. Bless the Lord, for He "hath done great things for us, whereof we are glad."

NOTE.—In closing this chapter on Revivals, I regret that I have not space to make mention of a number of other revivals in our churches—especially some of the many gracious seasons of the 1st Church, Charlotte; those experienced in Mill River and Hendersonville, under the faithful ministry of Rev. S. Taylor Martin; those of Pineville, under the labors of Bro. G. S. Robinson; and the meeting in Little Brittain church, during the pastorate of our lamented Brother, Rev. Wm. M. McGilvary.

CHAPTER V.

BRIEF BIOGRAPHICAL SKETCHES OF YOUNG MEN WHO HAVE BEEN OR ARE NOW UNDER THE CARE OF THE PRESBYTERY AS CANDI- DATES FOR THE MINISTRY.

REV. GEORGE SUMMEY—

WAS born June 3rd, 1853; was baptized by Rev. Dr. Chapman Oct 1st, 1854; and was received into the Asheville Church on profession of faith February 17th, 1867, during the pastorate of Rev. H. H. Banks. Entered the University of Georgia 1867; and entered Davidson College 1868, where he graduated in 1870. Was received under care of Concord Presbytery as a candidate May 1st, 1869; and transferred to Mecklenburg Presbytery at its organization, Oct., 1869. Was licensed by this Presbytery Aug. 31st, 1872, after having spent two years in Union Seminary where he graduated in 1873. Was transferred to Memphis Presbytery September, 1873; and ordained and installed pastor of Bolivar Church in October following. Served this church one year and seven months, during which time the church made great progress, especially in contributions, and 29 persons were received into membership—6 by certificate and 23 by examination. Was installed pastor of Second Church, Covington, Ky., June, 1875; and during this pastorate of five years the church building was greatly improved, and 101 members received—59 by certificate, and 42 on examination. Served the churches of Graham & Company Shops in Orange Presbytery from May 1st, 1881, until he took charge of the church at Chester, S. C., in spring of 1884. Whilst in the Graham field the churches made great progress in systematic benevolence, and congregations were largely increased; several promising Mission

Stations were maintained and more than 300 pupils were gathered in the various Sabbath-schools connected with the two churches. Seventy-four persons were received—14 on certificate, and 60 on examination. Since being installed pastor of the Chester Church, Brother Summey was permitted to receive about 35 members on profession of faith as the fruits of one meeting—the first communion season after his installation, and the first in the church since being extensively refitted and repaired.

REV. JAMES HARDY MORRISON—

Son of Rev. Wm. Newton Morrison—was born Feb. 2nd, 1849, and received his academic training under Col. Stephen Lee, a graduate of West Point. United with the Asheville Church during the ministry of Rev. H. H. Banks, and was received under care of Concord Presbytery at its fall session at Davidson River in 1869. Graduated at Davidson College with distinction, 1875; and spent a year teaching in Richmond County, N. C. Entered Union Seminary August, 1876, where he spent two years; and in April, 1878, he became an associate with Rev. E. O. Guerrant in his large field radiating from Mt. Sterling, Kentucky. Was transferred from Mecklenburg Presbytery to West Lexington, and was licensed by that Presbytery May, 1878, and ordained an evangelist the following September. In May, 1879, he accepted the call of the Portland Avenue Church, Louisville, Kentucky, and was installed pastor October, 1879. In this pastorate of five years 69 persons have been received on examination, and 21 by certificate, making a total of 90. During this period he has also organized a new church at New Haven, Ky., of 21 members—all on examination—organized a Sabbath-school, and built a church which cost about \$1,500. At Park Mission, where Mr. Morrison labors there is one of the largest Sabbath-schools in the City of Louisville. Col. Bennett H. Young is the honored Superintendent of this school, and 32 members have already been received at this point. When to those already mentioned we add about 100 members received in meetings where

Bro. Morrison assisted his brethren, we have a sum total of more than 250 members received to date.

REV. JAMES WALTER QUERY—

A member of Steele Creek Church—entered Erskine College January, 1867, and graduated in July 1869. Entered Columbia Seminary the following September, and graduated in May, 1872. Was received under care of Mecklenburg Presbytery, in First Church, Charlotte, January 1870, being the first candidate received by the new Presbytery. Was licensed April, 1872, and for one year supplied Shelby, Goshen, and Paw Creek Churches. Having accepted calls from Lancasterville and Douglas Churches, in Bethel Presbytery, he was transferred to that Presbytery, ordained at Bethesda Church, York County, S. C., May, 1873, and installed pastor in the following July. Brother Query served the Lancasterville Church eight years, and the Douglas Church, more than ten years. He would have taken pleasure in furnishing other information, but had the misfortune of having his house burned in Lancasterville, and lost not only all his books and private papers but the session books of his churches. Mr. B. W. McIlwaine, a candidate for the ministry and a recent graduate of Davidson College, was received into the Douglas Church during the pastorate of Brother Query.

REV. JOHN F. CANNON—

A member of Sharon Church—graduated at Davidson College, 1869, after which he spent a year at the University of Virginia. Entered Union Seminary, in 1870, and graduated in 1873. Was licensed by the Presbytery of Mecklenburg in the First Church, Charlotte, May 20th, 1873, and was immediately dismissed to the Presbytery of Chesapeake. Began his work in Leesburg, Va., June 1st, 1873, and was ordained and installed pastor of Leesburg Church, October 20th, and remained in this field until the spring of 1881. During this time the roll of the church was increased more than 50 per cent, and its contributions considerably increased. At the same time Mr. Cannon did a large mission work

in the surrounding country, which has resulted in a church being organized and a building erected at Farmville Station, seven miles distant, and the organization of a Sabbath-school and the building of a Chapel in a neighborhood three miles from Leesburg. Since his taking charge of the Shelbyville Church, Tennessee, in April, 1881, the contributions have been trebled, handsome improvements have been made on the church building, and about 40 persons have been added to the church. The work in Shelbyville is full of promise. Brother Cannon represented the Presbytery of Chesapeake in the General Assembly which met in New Orleans in 1877, and was chosen moderator of the Synod of Nashville in 1882.

REV. Wm. E. McILWAIN—

Was educated at Washington and Lee University and Erskine College, and graduated at Columbia Seminary, May 1875. Was originally a member of Six Mile Creek Church, S. C., but subsequently transferred his membership to Lexington, Va., and from thence to Providence church, Mecklenburg Co., N. C. Was received as a candidate for the ministry by the Presbytery of Mecklenburg at Sugar Creek church, April, 1873, and was licensed in the 1st church, Charlotte, May 24th, 1874. Immediately after his licensure was engaged by Rev. John C. Williams, then pastor of Hopewell church, to serve this church during vacation from the Seminary. Whilst at the Seminary he received and accepted a call from Hopewell church, and in June, 1875, was ordained and installed pastor. This relation continued until Dec. 1881, when failing health compelled a dissolution. As to results of this pastorate, see sketch of Hopewell church in Chapter III. In Dec., 1881, he was elected evangelist of the Presbytery, and reached Waynesville early the following March. Since that time the new church there has been completed, the debt on it paid, and neatly furnished at a cost of more than \$400. A manse has been built on a lot adjoining the church at a cost of about \$800, three additional elders elected and

ordained, Sabbath-school organized, and a few members received.

REV. W. B. ARROWOOD—

A member of Long Creek Church—was received as a candidate October, 1872, graduated at Davidson College 1876, and Union Seminary in 1879. Was licensed by Mecklenburg Presbytery April, 1878, at Monroe, N. C., and served Sharon Church during the following Summer. Was transferred to Montgomery Presbytery, May, 1879, ordained at Lynchburg, Va., October, 1879, and installed pastor of Pearisburg, Hoges Chapel, and Walkers Creek Churches. This relation continued for two and a half years, during which time 15 persons were received—11 on examination, 4 on certificate. On the 1st of January, 1882, Mr. Arrowood, as evangelist of Concord Presbytery, began work in Stanley County, N. C., locating at Norwood, and is already reaping a harvest in this field. Besides preaching at Norwood two Sabbaths in each month in the mornings, he has 11 other appointments, at most of which a Presbyterian minister was never heard until he came to this field. In Oct., 1883, he organized a new church with 18 members—all on profession of faith—and is now engaged in collecting material and raising funds for building a church. When he began preaching here the whole community paid no attention to preaching. Now they seem greatly interested. They are now a church-going people—often crowding the school-house where services are held so that it is necessary to preach in the grove. The work is growing rapidly, and the evangelist is greatly encouraged. Up to this time (July 1884) he has received 33 members on examination—14 at Norwood and 19 at Beulah, lately organized—and has baptized 25 children, and 13 adults.

REV. GEORGE F. ROBERTSON—

Was born June 11th, 1853, near Greenville, Tenn. Was prepared for College by Mr. S. M. Banks, of Asheville, N. C., and graduated at Davidson College in 1878. Was received as a candidate by Mecklenburg

Presbytery October, 1873, being at that time a member of the Asheville Church. After completing his literary course he spent one year in teaching and then entered Princeton Seminary, New Jersey. His first vacation was spent in serving the churches of Leesburg and Rheatown in the Presbytery of Holston. During his second year at the Seminary he accepted calls from Washington and Columbus Churches, Arkansas, was licensed by Holston Presbytery April, 1880, transferred to the Presbytery of Ouchita, and by that Presbytery ordained September, 1880, and in October following was installed pastor of the above-named churches. These churches were formerly served by Rev. Dr. Samuel Williamson, once president of Davidson College. This relation continued for about eighteen months, in which time about 20 members were received—16 or 17 of these being upon profession. In February, 1882, he took charge of Taylorsville and Cane Run Churches in the Presbytery of Louisville, to which were added five members on examination, and others by certificate. In September, 1883, he entered upon evangelistic work in the Presbytery of Holston, and since that time has preached more than 300 sermons and taken part in meetings in which 245 persons professed faith in Christ, and 100 of these joined the Presbyterian Church.

REV. W. W. MOORE—

A member of the First Church, Charlotte—graduated at Davidson College in 1878, and at Union Seminary in 1881. Was received as a candidate for the ministry by Mecklenburg Presbytery, May 2nd, 1879, was licensed by the same body at Huntersville April 16th, 1881, and ordained evangelist at Morrison Church August 18th, 1881. In this capacity he served the Swannanoa, Red Oak, and Oak Forest Churches in Buncombe County from May, 1881, to May, 1882, when he became pastor of the Presbyterian Church of Millersburg, Kentucky. In September, 1883, this relation was dissolved and Mr. Moore entered upon his duties as Instructor in Oriental Literature in Union Seminary. At the last meeting of the Board of Directors of this Institution held in May,

1884, Mr. Moore was unanimously chosen Adjunct Professor of Oriental Languages and enters upon his duties with the promise of distinguished efficiency and usefulness in the church. It was during his first term of service at Swannanoa Church when that church experienced such a precious work of grace, an account of which is found in chapter IV., on revivals. And it is not saying too much when we affirm that Bro. Moore carried the hearts of the people with him when he left the little churches in the mountains of North Carolina, and to this day he is their ideal of a devoted man of God and minister of His word. As to his success in Millersburg, Ky., I cannot say anything, as I have no data before me; but feel fully satisfied that his life and labors there were altogether worthy of the Institution of learning in which he was educated and the church and Presbytery which sent him forth to his life-work with their blessing.

REV. ALFRED J. MORRISON—

A member of Castunea Grove Church—was received by Mecklenburg Presbytery, April 16th, 1874, and was licensed to preach the gospel April 15th, 1875, and at the same time ordained evangelist and assigned to the Franklin field. Served the churches of Franklin and Morrison in Macon County, and Hiawasse in Clay with great acceptance, organized the church at Waynesville, November 27th, 1875, and having accepted a call to Selma, Alabama, was transferred to South Alabama Presbytery December 23rd, 1875, and died July 6th, 1876, mourned over by a large number of grief-stricken relatives and literally a host of friends and admirers. For a much fuller account of his life and labors see memorials in chapter VII.

REV. E. P. DAVIS—

A member of Olney Church—graduated at Davidson College June, 1873, was received as a candidate by Mecklenburg Presbytery April 17th, 1874, spent three years in Columbia Seminary and was licensed at Wadesboro, N. C., April, 1877. Accepted calls to Hopewell

and Willington Churches in the Presbytery of South Carolina, and was ordained and installed pastor in the fall of 1877. In this field large and attentive congregations regularly assembled, members were added to the churches every year, and contributions increased from \$25 to Foreign Missions to \$100, and from \$20 to Home Missions to \$125. This relation was sustained until the fall of 1883, when Bro. Davis became evangelist of Mecklenburg Presbytery, and moved his family to Shelby, Cleaveland County, where his services were much needed and are greatly appreciated. As an evidence of this see Shelby Church in chapter II.

REV. JOHN H. DIXON—

A member of Mallard Creek Church—having graduated at the University of North Carolina in 1877, was received as a candidate by Mecklenburg Presbytery, June 27th, 1877, received his theological training at Union Seminary, and was licensed by Presbytery at Huntersville April 16th, 1881. For six months he supplied Rutherfordton and Brittain Churches, then in charge of Rev. Wm. M. McGilvary, after which he removed to South Carolina, where he served Limestone and Salem Churches in the Presbytery of Enoree. He began his labors here January, 1882, and remained until September, 1883, during which time there were eight persons added to the churches, prayer meetings were attended with great interest at Gaffney City, and Sabbath-schools were organized where there had been none before. In October, 1883, Mr. Dixon became stated supply of Munfordville, Cave City, and Camner Churches, in Kentucky, where he is at present laboring.

REV. JAMES L. WILLIAMS—

Son of Rev. John C. Williams, deceased—was received as a candidate for the ministry September 17th, 1877, and graduated at Davidson College June, 1878. Having spent two years at Columbia Seminary, was licensed by Presbytery of Mecklenburg at Dallas, March, 1880, was ordained evangelist August 20th, 1881, and directed to labor in Anson County, North Carolina.

Here he labored with great fidelity and with the promise of marked success until compelled by failing health to surrender the work and engage in secular pursuits. Bro. Williams's friends were sorely disappointed at this sudden termination of his work, especially so because of its being preceded by pulpit efforts of a high order of merit; and to none was this disappointment so great as to himself. He does not now publicly preach Jesus to a lost world, simply because the Lord of the Harvest has providently forbidden him. Surely "Thy way is in the sea and thy path in the great waters, and thy footsteps are not known."

REV. ALBERT G. BUCKNER—

A member of Red Oak Church—was received as a candidate to the ministry October 24th. 1873, graduated at Davidson College June, 1879, and at Union Seminary, Virginia, May, 1882. Was ordained evangelist at Wadesboro, N. C., December 1st, 1882, and still serves the Anson County field, embracing the churches of Wadesboro, Lebanon, and Polkton. Since entering upon this work members have been added to the Wadesboro Church, and a degree of liberality has been maintained not surpassed by any church in Presbytery of proportionate numbers and wealth; a new church has been organized at Polkton, and house of worship built. In addition to this, great improvements have been made in the Lebanon Church. The old church at Mineral Springs, situated very near the residence of Rev. James E. Morrison, was built about the year 1835. This building has been torn down and moved one mile distant to Morven Station on the Cheraw railroad. There it has been reconstructed, enlarged, plastered, painted, and lighted with chandeliers and reflectors, thereby greatly increasing its attractiveness and comfort. A large and flourishing Sabbath-school has been established; members are occasionally added on profession of their faith; and a number of valuable members are settling here and being transferred to this church. In his work at this place the evangelist has the full sympathy and hearty co-operation of Rev. Jas. E. Morrison, who

so long labored here, and whose excellent schools, sustained for a quarter of a century or longer, has been a power for good throughout this entire region of country.

Rev. W. T. MATTHEWS—

A member of Providence Church—graduated at Erskine College, 1878, spent two years at Columbia Seminary, and when that Institution was closed he went to Princeton, and graduated there April, 1881. Was licensed by Bethel Presbytery April, 1880; ordained at Olivet Church October 1881; installed pastor of Olivet Church, on the same day, and installed pastor of Zion Church, Chester County, South Carolina, October, 9th, 1881. At Olivet Church, York County, Bro. Matthews has been permitted to see fruits of his ministry as follows: 18 infants have been baptized and 6 adults; 3 members have been received on certificate, and 23 on profession of faith. At Zion Church, results as follows: Infant baptisms, 51; adult, 24; added on certificate 7; on examination 73, making a total of about 100 members in the two churches received on examination in less than 3 years. In addition to this there have been marked changes made in both church buildings, adding much to their appearance and comfort.

NOTE.—In placing Bro. Matthews among our candidates, it is simply just to say that whilst never under the care of Mecklenburg Presbytery he was born and reared within our bounds, and whilst in College and Seminary was a member of one of our churches—Providence.

WM. H. NEEL—

Son of elder A. G. Neel, of Steele Creek Church—was graduated from Davidson College June, 1878, spent several years merchandising in the City of Charlotte, entered Columbia Seminary, September, 1882, labored during the summer of 1883 in Castanea and Unity Churches, and in Sugar Creek Church during the summer of 1884, and hopes to complete his Theological course in May, 1885.

JAS. C. OEHLER --

A member of Ramah Church—was received as a candidate May 2nd, 1879, graduated from Davidson College June, 1883, and entered Columbia Seminary in the fall of 1883.

JESSE W. SILER—

A member of Franklin Church, Macon County—was received as a candidate August 19th, 1881, and has this year (1884) at Davidson College completed the studies of the junior year with distinction.

CHALMERS MOORE—

Son of Rev. Wm. Moore, deceased, and member of the Franklin Church—was received as a candidate for the ministry May 12th, 1882, and graduated at Davidson College June, 1884.

E. A. SAMPLE—

An elder in Hopewell Church, Mecklenburg County—was received as a candidate May 2nd, 1883, and has spent a part of two sessions in preparation for the work of the ministry in Columbia Seminary.

M. A. HENDERSON—

An elder of Castanea Church, Gaston County—was received as a candidate May 2nd, 1883, and purposes to complete his Theological studies at Columbia Seminary in May, 1885.

WESLEY BLAIN JUSTUS—

A member of the Hendersonville Church—received during the ministry of Rev. S. Taylor Martin—was taken under care of Mecklenburg Presbytery at Gastonia, Nov. 9th, 1883, and is now in a course of preparation at Wofford College, Spartanburg, S. C.

EUGENE L. SILER—

A member of the Franklin Church—was taken under our care at Mallard Creek, May 2nd, 1883, and is now very successfully prosecuting his studies at Davidson College.

NOTE.—Thus it will be seen that the Presbytery of Mecklenburg has trained and sent forth 14 of her sons to the great harvest field of the world, and has 8 others in preparation. May the Lord of the Harvest give us a great company of such to be trained for Him !

In addition to these, the following licentiates from other Presbyteries have been received and ordained by Mecklenburg Presbytery:

WM. H. DAVIS, received from Concord Presbytery, October 8th, 1872, and ordained evangelist on the same day.

E. E. ERVIN, received from Harmony Presbytery April 15th, 1875, and ordained and installed pastor of Rutherfordton and Brittain Churches, September 15th, 1875.

SAM'L. H. CHESTER, received from Ouchita Presbytery December 7th, 1875, ordained and installed pastor of Castanea and Unity Churches on the same day.

G. S. ROBINSON, received from Bethel Presbytery May 18th, 1876, and on the following day was ordained and installed pastor of Pineville and Providence Churches.

J. WM. FLINN, received from Charleston Presbytery March 30th, 1877, and ordained and installed pastor of Davidson River Church September 15th, 1877.

WM. M. MCGILVARY, received from Fayetteville Presbytery June 21st, 1877, and was ordained and in-

stalled pastor of Rutherfordton and Brittain Churches June 1st, 1878.

J. T. PLUNKETT, received as a licentiate from Nashville Presbytery April 16th, 1881, and ordained and installed pastor of Steele Creek Church June 4th, 1881.

ROBT. S. BROWN, received from Elk Presbytery of the Cumberland Presbyterian Church May 2nd, 1884, and ordained evangelist at Swannanoa Church July 11th, 1884.

CHAPTER VI.

**TABULAR VIEW, CONTRASTING THE PRESBY-
TERY IN 1869 WITH THE PRESBYTERY
IN 1884.**

Statistics of the Presbytery at its Organization, October 16th, 1869.

MINISTERS.	CHURCHES.	Added on Ex.	Added on Cer.	Total of Com-municants.	Adults Baptiz'd	Infants Baptiz'd	Pupils in S.S.	Home Missions.	Foreign Mis.	Education.	Publication.	Invalid Fund.	Presbyterial.	Congregational Salary.	Value of Churches.	Value of Chapels.	Value of Manse.
R. H. Morrison, D.D., S.S.	Unity S.S.	4	2	40	1	1	\$ 38	\$ 16	\$ 28	\$ 11	\$ 8	\$ 250	\$ 1200	250	1200	..	..
..	Castanea S.S.	2	3	75	1	45	20	13	13	11	8	250	1050	250	1050	..	..
Robt Burwell, Pres.	Providence V.	2	3	107	2	20	..	..	..	..	..	528	2500	528	2500	..	..
J. E. Morrison, S.S.	Lebanon S.S.	..	..	59	..	..	..	..	..	..	..	..	600	..	600	..	..
J. D. Hall, W. C.	Goshen V.	..	..	40	..	..	..	..	..	..	..	..	600	..	600	..	..
John Douglas, P.	Steele Creek P.	17	3	338	1	18	150	137	60	47	55	65	3500	658	3500	..	..
..	Pleasant Hill P	1	3	70	6	30	51	7	5	..	..	218	2000	218	2000	..	..
Nathan Shotwell, P.	Brittain P.	..	..	84	..	..	10	..	..	..	..	..	1500	..	1500	..	..
..	Shelby S.S.	..	..	14	..	..	..	..	..	..	..	..	..	..	..	..	..
..	Sandy Plains SS	..	..	8	..	..	..	..	..	..	..	..	..	..	..	..	..
Wm. N. Morrison, W. C.	Franklin V.	..	..	23	3	..	10	7	12	..	..	..	300	..	300	..	..
R. H. Chapman, D.D., S.S.	Davidson River	2	41	7	27	24	5	4	4	..	..	..	1500	300	1500	..	..
..	Mills River,	2	41	9	57	5	4	5	1	..	..	..	1500	85	1500	..	..
..	Hendersonville	1	29	2	20	13	6	4	4	..	..	..	2000	115	2000	..	..
Wm. Graves, D. M.	Rutherfordton	..	..	29	..	..	..	..	..	..	..	..	700	..	700	..	..
Walter W. Pharr, P.	Mallard Creek P	15	9	200	3	15	75	69	25	20	6	..	2500	320	2500	..	..
..	Kamah P.	12	6	150	1	8	80	44	10	11	9	..	500	296	500	..	..
J. F. W. Freeman, W.C.	Flat Creek V.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
T. E. Davis, S.S.	Olney S.S.	2	111	..	..	3	..	12	10	4	..	..	1800	460	1800	..	..
..	Union S.S.	..	..	100	..	..	..	..	..	..	..	..	1200	..	1200	..	..
R. N. Davis, P.	Lincolnton P.	4	3	66	8	40	10	15	10	10	..	..	2000	330	2000	..	..
..	Long Creek P.	2	1	96	6	40	3	4	3	3	..	..	500	150	500	..	..

PRESBYTERY OF MECKLENBURG.

65

J. C. Williams,	Hopewell	7	7	163	2	21	70	47	32	40	15	16	763	4000	.	.
Jacob Hood, S.S.	Ebenezer	11	15	43	1	17	330	2017	6	88	113	2	125	300	.	.
A. W. Miller, D.D., P.	Charlotte P.	13	7	260	18	100	50	130	234	80	40	38	6054	30000	.	.
G. D. Parks, P.	Sugar Creek P.	6	1	185	17	25	6	4	4	6	6	30	1049	4000	.	.
J. S. Barr, S.S.	Paw Creek S.S.	2	4	167	1	8	100	34	6	6	6	9	196	500	.	.
R. Z. Johnston, P.	Sharon P.	.	.	10	.	.	.	.	.	.	.	10	442	800	.	.
R. B. Anderson, Prof.	Machpelah V.	2	194	14	60	7	7	7	7	.	.	10	534	2500	.	.
Wm. A. McDonald, P.	Philadelphia P.	3	4	83	2	60	115	130	110	45	45	22	707	1000	.	.
H. H. Banks, P.	Bethlehem P.	3	4	83	2	60	115	130	110	45	45	22	707	1000	.	.
J. J. Kennedy,	Asheville P.	4	2	126	19	40	15	5	8	2	2	10	280	1200	.	.
.	Swannanoa S.S.	.	.	15	1	40	3	.	.	.	.	2	126	800	.	.
.	New Hope P.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
.	Dallas	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
.	Wadesboro V.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
.	Bethel V.	.	.	31	.	.	.	.	.	.	.	.	.	100	.	.
.	Hiwassee V.	.	.	30	.	.	.	.	.	.	.	.	.	100	.	.
.	Beulah V.	.	.	8	.	.	.	.	.	.	.	.	.	.	.	.
Total, 23.	39	112	70	3376	9	197	1524	2753	\$738	\$490	\$338	\$271	\$14426	\$76600	.	.

HISTORICAL SKETCH OF THE

Statistics of Presbytery Oct. 1st, 1884—15 years After its Organization—Continued.

MINISTERS.	CHURCHES.	Added on Ex.	Added on Cer.	Total of Communicants.	Adults Baptiz'd	Infants Baptiz'd	Pupils in S. S.	Home Missions	Foreign Missions	Education.	Publication.	Invalid Fund.	Presbyterial.	Congregational and Pastor's Salary.	Value of Churches.	Value of Chapels.	Value of Manse.
	Hiwassee V. . .	226	185	5077	36	274	2105	2215	2652	2451	156	202	265	12189	131800	2000	24700
	Morrison V. . .				40										800		
	Franklin V. . .			42											2000		1100
	Red Oak S S . .			14			40								800		
	Oak Forrest S S .			11											1000		
	Swannanoa S S .			70			75	12						100	1000		
	Bethlehem V. . .			67											500		
	Charleston V. . .			10													
Total, (1884) . .	52	226	185	5077	36	274	2105	2215	2652	2451	156	202	265	12189	131800	2000	24700
(1869)	39	112	70	3376	9	197	1524	2753	738	490	338	00	271	14426	76600	00	00
Loss and Gain, . .	13	114	115	1701	27	77	641	538	1914	1961	182	202	6	2237	55200	2000	24700

CHAPTER VII.

MEMORIALS OF DECEASED BRETHREN.

REV. ROBERT NEWTON DAVIS—

WAS born within the bounds of Rocky River Church, August 12th, 1818. His parents were exemplary members of that church, and conferred upon their family the richest of all legacies—a pious education. At an early period he manifested great thirst for knowledge and a desire to secure a good education. He commenced his classical education in 1832, at Rocky River Academy, then taught by Robert I. McDowell. After a course of studies for three years at this place, he taught school to enable him to meet the expenses of a College course. Having long and earnestly sought an interest in the great salvation of Christ, he made a public profession of his faith and was added to the church of the fathers, May, 1836.

When the exercises of Davidson College commenced in July, 1837, he was among the first students to enter. His course there was a bright and uniform illustration of those elements of Christian character which were developed in after life. He was diligent in his studies, irreproachable in his conduct, obedient to all the laws of the College, and kind and courteous to his fellow students. He graduated in August, 1840, holding rank among the first members of his class.

Having resolved to devote his life to the ministry of the gospel, he entered Union Seminary, Virginia, November, 1840, where he pursued a full course of studies, and graduated with honorable standing in 1843. He was licensed by Con-

cord Presbytery at Poplar Tent Church in the fall of 1843. In 1844 he received a call to the church at Warm Spring, Virginia, and was installed pastor of said church. In the same year he was married to Miss Elizabeth Morton, of a good family of Prince Edward County, Virginia. After about 6 years of faithful and successful labor in Virginia, he returned to his native State and became pastor of Lincolnton and Long Creek Churches in 1850. For over twenty years he labored in this field with great fidelity and success, honored by all classes of society, and much beloved by his own people. In the midst of his faithful labors he was suddenly attacked by a severe form of disease, and after lingering for some days under much suffering, he entered upon the rest of God's children, April 24th, 1871, in the 52nd year of his age and 27th of his ministry. As a *Christian*, Mr. Davis was distinguished not only for the consistent performance of the relative duties of life, but for the kind and amiable manners of his social intercourse. He sought the welfare of others with so much modesty, humility, and benevolence as to gain their good will; and few men have been more generally beloved by all classes of society. As a *minister*, he was prudent, unassuming, and faithful. He preached the great doctrines of the gospel in a plain, affectionate, and earnest manner. A crucified Saviour was the great theme of his ministry. He held the truth in righteousness, and was a firm advocate of the doctrines of our holy religion as essential to godliness. His sermons were carefully prepared, and delivered in a persuasive and faithful manner. The work of the ministry was with him not a subordinate concern, but the great business of his life, to which he cheerfully gave his time, talents, and influence. As a *member of the courts* of the church he was noted for his punctual attendance upon their meetings, and for a cheerful performance of all the services demanded; and was

very frequently called to make a record of their proceedings.

When called upon to mourn over the removal of a brother so much beloved and so well qualified for usefulness, well may his co-laborers in the vineyard of Christ be admonished of the shortness of their time and the greatness of their work. The voice of God's Providence often and most solemnly confirms the merciful warnings of His Word: "Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

R. H. MORRISON, }
W. W. PHARR, } Com.

Read and approved in Presbytery at Long Creek,
April 13th, 1872.

REV. JAMES SCOTT BARR—

Son of Samuel and Matilda Barr, and grandson of John Barr, whose memoir is familiar in the Christian households and Sabbath-schools of the church—was born in Rowan County, North Carolina, September 27th, 1826. His parents were devotedly pious, and trained their children up at the altar of prayer. His father, a successful farmer and an elder in Back Creek Church, Concord Presbytery, was a strong advocate of thorough education; and gave his sons not only the advantage of the best country schools, but graduated them all at Davidson College. Scott Barr entered College at the age of 16, and graduated with distinction in 1847. In 1848 he united with the church of his father, and being soon fully persuaded of his call to the ministry he applied to and was received by Concord Presbytery as a candidate for the ministry in 1849, and went immediately to Columbia Seminary. After studying theology at

Columbia Seminary; Union Seminary, Virginia; and Princeton Seminary, he was licensed to preach the gospel, July, 1851; and having spent two years preaching in Iredell County, North Carolina, he removed to Arkansas, where he was ordained evangelist, August, 1856, by the Presbytery of Ouchita, and spent four years laboring in the Camden, Mt Holly, and Scotland Churches. He then returned to North Carolina, and took charge of Concord, Shilo, and Salem Churches, in Iredell County. In 1867 and '68 he preached at Olney and Dallas Churches in Gaston County, and in 1870 took charge of Paw Creek Church in Mecklenburg County, which he served with great fidelity in the midst of great physical weakness until his health was finally destroyed. He often left his home in Lincolnton for Paw Creek, when only with great difficulty he could walk to the depot. In the fall of 1871 he was compelled to desist from preaching. But his pen was still busy, and he was a constant contributor to the religious papers until his death, which occurred February 2nd, 1872, in the 46th year of his age and 21st of his ministry. In 1855 Bro. Barr was married to Miss Susan Eugenia, eldest daughter of Dr. J. C. Rudisill of Gaston County, North Carolina, who with four children, two sons and two daughters, survive and live in and near Lincolnton, N. C. (Since the above was written one of Bro. Barr's daughters has been called to join her dear father.)

REV. R. Z. JOHNSON, }
WM. H. MICHAL. } Com.
WM. TIDDY. }

Read and approved in Presbytery at Asheville, N. C., August 22nd, 1872.

REN. JOHN CUNNINGHAM WILLIAMS—

Youngest son of Lyddal Williams, Esq—was born March 15th 1819, near Laurens C. H., S. C. When in his 10th year his father removed to

Abbeville district, and settled within half a mile of Due West. In February of that year he began the study of Latin as a pupil of Rev. John S. Pressly of the Associate Reformed Church, who for many years taught a classical school at that place, and which eventually grew into what is now known as Erskine College, and has become the seat and center of education for that whole denomination in the South. In April, 1839, J. C. Williams entered Athens College, Georgia, but did not remain longer than one session. In January, 1840, he entered Erskine College, and in 1842 he graduated in the 1st class of that Institution, which consisted of 7 ministers, and it augured well for its future to say that every member of this class in after years became ministers of the gospel. During his last year in College he made a public profession of his faith in Christ, and was baptized. In May, 1843, he began his theological studies under Rev. Hugh Dickson and Rev. W. H. Barr, D.D., as a candidate for the ministry under the care of the Presbytery of South Carolina, and on the 27th of April he together with Jas. Gibert, Edmund Anderson, and C. B. Stewart, was licensed to preach the gospel. July 2nd, 1844, Mr. Williams was united in marriage with Miss Elizabeth A. R. Chiles, a niece of Mrs. Hugh Dickson, whom they had adopted and reared with all the kindness and affection of an only daughter. After having served other churches in the Presbytery, June 1847, he was ordained and installed pastor of Greenville Church, which had been so long and faithfully served by Rev. Hugh Dickson. In the fall of 1867 he made his first visit to Hopewell Church, Mecklenburg County, North Carolina, and preached for them a few weeks. In October, 1868, he united with Concord Presbytery, and at the same time accepted a call from Hopewell Church and was installed pastor October 17th, 1868. He had not labored long in his new field until he won the

esteem and confidence of the entire congregation. He was a shepherd whose voice his sheep soon learned. They harmoniously united on him, and were ready to co-operate with him in every wise measure he recommended for the advancement of the Redeemer's Kingdom. His labors were not only appreciated but greatly blessed in the building up of Hopewell Church. As a *man* we might say some of the prominent features of his character were sincerity and integrity of heart, accompanied with genuine humility—usually more ready to receive counsel than to give it, and showed more deference for the opinions of others than pertinacity in maintaining and enforcing his own. As a *minister* he was warm and earnest in his pulpit ministrations, especially in his appeals to the unconverted. His discourses were usually marked by strong sense and good sentiment, and in strict accordance with the "truth as it is in Jesus." We need not say what he was to his family. There his name is as ointment poured out—a sweet smelling savor. He still lives in their hearts, and will live forever. From his apparent strength and vigor of constitution we might have thought he would have continued with us for many years longer. But he has finished his work and rested from his labors: and it may not be amiss or unprofitable for us to state how it took place. In the month of July, 1873, in the pulpit, and in his usual health, just before he had risen to announce his text, he was suddenly stricken down with paralysis in the presence of his devoted congregation, and as they thought death had then done its fatal work. His sermon for that day was on Ps. xix, 8: "The statutes of the Lord are right, rejoicing the heart." But the lips were closed, and he was never permitted to preach it. But he was not to die at this time. His life was spared for more than a year, and he so far recovered as to be able to converse intelligently, to move about with the aid of his

staff, and occasionally he rode to church. This partial recovery, however, was a respite which only excited hopes never to be realized; nor did it make the cup less bitter from whom it must not pass away. After a long season of watching and waiting the end came. At Davidson College, where he had only recently removed, he suddenly passed away; and there his body lies buried. He died in the 56th year of his age and 30th year of his ministry. He is gone, but Jesus liveth forever. The stream is dried up, but the fountain still flows. The same hand that smites knows how to soothe and sustain. His family consisting of two sons and two-daughters, still survive.

REV. JOHN DOUGLASS, Com.

Read and approved in Presbytery, Ramah Church, March 18th, 1875.

REV. HENRY HOWARD BANKS—

The Presbytery of Mecklenburg in sadness and sorrow places upon the roll of its honored dead the name of its beloved co-presbyter the Rev. H. H. Banks. His untimely death has vacated a sphere of virtue, honor, and usefulness which none but the pure, the upright and the true-hearted are qualified to occupy. His many virtues, like guardian angels, cluster around his memory and hallow it forever in the affections of his brethren and friends.

Henry Howard Banks, son of Rev. A. R. Banks and Mrs. Elizabeth Pratt Banks, was born May 16th, 1839, at Spring Hill, Hemstead County, Ark. His early education was by his father, and his accomplished mother, who was a fine Latin and French scholar, and who for 12 years had charge of "Spring Hill Academy" for young ladies. It was the death of that faithful and beloved mother when in his 14th year that occasioned his first religious impressions. After this sad event he was placed at the school of Rev. Jno. M. Hoge, an ex-

cellent teacher and principal of Mt. Holly Academy, Ark. Here he remained a year, and then accompanied his father on a visit to his mother's relatives in the New England States. On his return he spent a few months in South Carolina, among his father's relatives. Here he became the subject of very deep and powerful religious convictions—was taught by the Spirit his dependence as a lost sinner for salvation upon the sovereign grace of God, and being soundly and thoroughly disciplined by the law, was prepared to appreciate the sweetness of the gospel when he was drawn and united to Christ by the effectual operation of the Holy Spirit working in him the work of faith with power. Here in the summer of 1854 he united with the Presbyterian Church (Catholic) Chester District, South Carolina, under the ministry of his uncle, the beloved Wm. Banks, whose long and faithful pastorate was signally blessed to a large section of country. Soon afterwards he entered Davidson College, pursued his studies with diligence, and was graduated with distinction. While a student, during one of those revivals with which the College has been so frequently blessed, he was led by the Spirit to solemnly determine to devote his life to the gospel ministry. His health having been impaired by too close application to study, he returned home and spent a season in recruiting, visiting the Hot Springs and traveling over the mountains of Arkansas. Greatly improved by this trip, he was able in the fall of that year to enter Columbia Seminary. Here he remained two years, until failing health again compelled him in the summer of 1860 to return to Arkansas to recuperate. In April, 1860, he was licensed to preach by the Presbytery of Ouchita at Mt Holly, Union County, Arkansas. In the fall of 1861 he returned to Columbia Seminary, and completed his theological course. In 1863 he entered the Confederate army as Chaplain of Jeter's S. C. Bat-

tery, which was stationed at Asheville, N. C., and continued there until the close of the war. During that time, the Asheville Church having occasionally enjoyed his ministry, and being then vacant, extended to him a call to become their pastor. This call he held for a year, and finally accepted. In November, 1865, he was united in marriage to Miss Annette Hawley of Asheville, who proved a helpmeet to him throughout his ministry—a solace and a blessing amidst the anxieties and trials of declining health. In 1866 he was ordained and installed pastor of the Asheville Church. Under his faithful ministry the church grew and prospered. An esteemed elder gives this testimony to his worth and usefulness. "As a member of the session of the Asheville Church I was brought into the closest intimacy with him, and it was in our meetings that the power of the man was shown. He never failed to impress the session with the belief that he was right in all the positions he took, by the force of his character and his clear logical reasoning. During his pastorate he introduced many fundamental changes which some of us were opposed to, but yielded for the sake of experiment. All these proved just what he declared they would. He commanded the respect and possessed the love of every member, and up to the time of his death he wielded more influence than any man in it—such was the confidence all reposed in him. Not until the day of final reckoning will all the good he accomplished be known." He continued laboring faithfully in Asheville until November, 1871, when he accepted a call to Murfreesboro, Tennessee, where he remained until December, 1873, when failing health, induced by a climate unfavorable to one predisposed to pulmonary affections, compelled him to resign. Unable to preach but unwilling to be unemployed, he accepted the agency of Davidson College, and by travel and intercourse with his brethren in differ-

ent States he labored to the utmost of his ability, and often beyond his ability, to promote the interest of that Institution. While engaged in this work his home was a part of the time in the Charlotte Female Institute, then under the administration of his devoted friend, Rev. S. Taylor Martin. Whilst here he was called for the second time to drink of the bitter cup of affliction, in the death of a beloved child. Two promising little boys remain; let them ever have a place in the sympathy, love, prayers, and watchful care of the Presbytery. Subsequently he removed to Asheville, where in his declining condition he was tenderly ministered to by the loving members of his former charge, and pre-eminently by Rev. J. P. Gammon, who had succeeded him as the Shepherd of his favorite flock, and who has given a touching account of the closing scene. His end was peace. The clouds that a few weeks before, through the depressing influences of exhausting disease, had overshadowed, were all dissipated; and the peace of God, which passeth understanding, kept his heart and mind. "I am resting on the promises of God," said he. When told that an aged christian then near his end regarded him as the instrument of his conversion, he replied, "I ought to be glad to hear this, and I do rejoice; but," bursting into tears, he added, "in this trying season I desire to think of nothing I have ever done, no sermon I have ever preached, no prayer I have ever offered, no feeling of joy I have ever experienced—but of *Jesus only*. I wish to lose sight of self. I want to press my Saviour to my naked heart, and feel my complete and entire dependence upon Him. I want to be nothing, nothing at all. I want Him to have *all* the glory." He often expressed his desire, if it was the Lord's will, to depart and be with Christ. The word of God became increasingly precious to him. He called for the 63rd chapter of Isaiah, the 3rd of John's gospel and the last chapter of Revelation,

describing the glories of the Celestial City. He requested his ministerial brethren present to sing his favorite hymns—"Jesus paid it all," "How firm a foundation," Rock of Ages cleft for me"—and when these lines in the last verse were reached,

"Nothing in my hand I bring,
Simply to thy cross I cling,"

he waved his thin wasted hands towards Heaven, and bowed his head thrice with a sweet smile, and then exclaimed: "Oh that is so refreshing—so precious, so precious!" On the day of his death he took an affectionate leave of his family, speaking to each one words of love and counsel. Being asked if all was well with him, he replied: "I am at peace: I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day." Very sweetly and peacefully he fell asleep in Jesus at 10 o'clock at night, August 16th, 1878.

A. W. MILLER, D.D.	}	Com.
S. T. MARTIN,		
W. H. DAVIS,		
J. P. GAMMON,		

Read and approved in Presbytery at Castanea, May 3rd, 1879.

REV. JOHN DOUGLAS—

Son of John and Elizabeth Douglas—was born in Chester County, South Carolina, October 10th, 1809, was graduated from South Carolina College, Columbia, S. C., 1830, and about one year afterwards confessed Christ before men and united with the Purity Presbyterian Church. And no sooner had he acknowledged the rightful claims of Christ upon him than he felt constrained to preach His gospel. Therefore in a few months after he had completed his literary course he entered the Columbia Seminary, where he remained three years. In April, 1835, he was licensed by Bethel Presbytery at Bethel Church, York County, S. C., and

on the 30th of April, 1836, he was ordained and installed pastor of Purity and Concord Churches. In May, 1837, he was united in marriage to Miss Francis Marchant, daughter of P. T. Marchant, Esq., of Charleston, S. C. Having performed eleven years' service in the above-named churches, he removed to James Island, near Charleston, S. C., and became pastor of the James Island Church in the Presbytery of Charleston. Here he spent 15 of the busiest years of his life, not only watching for the souls of the whites of his congregation, but in faithfully ministering to several hundred negroes, among whom he was greatly esteemed and permitted to rejoice over the fruits of his labors in many precious gatherings. All the year round he held a special service for their benefit, and in the spring frequently preached a second sermon for them on some of the neighboring plantations. Here Mr. Douglas was happy, for he was busy—busy doing a great work for Christ, and was content to remain for life. But he was not permitted to thus remain. All his well laid plans were frustrated and his fondest hopes blasted by his peaceful home and precious charge becoming the theater of a great civil war. The first gun fired in this memorable strife was within one hundred and fifty yards of his door, and soon desolation and destruction began to spread over the Island, and the man of God fared no better than his people. His house was soon dismantled, its foundations dug into rifle-pits, and his church burnt into ashes. In 1861 nearly every family left the Island under military order. But Mr. Douglas, reluctant to leave his post, continued to minister to the remnant of his flock and the different military forces encamped on the Island. Nor did he quit his field of labor until he had buried his last ruling elder and had gathered up from the field of battle the lifeless remains of nearly all the young men of his congregation, and the few surviving members

of his flock were scattered as refugees throughout the country. Now, without a church and without a home, Mr. Douglas was not idle, but labored constantly under the committee of the General Assembly among the troops along the coast from Savannah to Charleston. The war having at last ended, in the fall of 1865, upon invitation he visited and preached for Steele Creek Church in this Presbytery, and in January following began the supply of Steele Creek and Pleasant Hill Churches. At a meeting of Concord Presbytery held at Providence Church, May 3rd, 1866, he was received from the Presbytery of Charleston, and on 6th of July, 1867, was installed pastor of Steele Creek and Pleasant Hill, in which capacity he continued to labor until the day of his death.

In all the range of our acquaintance we can scarcely cite a more successful pastorate. Divisions which threatened to rend the largest of the churches were soon healed, and peace and harmony fully restored. Such was the power of the Spirit attending the gospel in this field that he was permitted during the 13 years of his pastorate to baptize 372 infants and to receive 368 members into full communion. But this by no means represents his life-work. Let it be remembered that he was nearly 60 years old when his work began in this charge. Doubtless if the members received during his 30 years' work in Bethel and Charleston Presbyteries were added to the above sum, the whole number would exceed 1,000. One thousand souls for Christ! Brethren, think of it—1,000 trophies of almighty grace—1,000 stars to stud the crown of his rejoicing—1,000 witnesses before the throne to testify to his fidelity and to rise up and call him blessed! In full view of eternity upon which we are all so soon to enter, how insignificant and contemptible must the schemes, ambitions, and boasted deeds of godless men appear when contrasted with such a work! In such contrast

what is political preferment, literary laurels, martial renown or exhaustless means of wealth but so much spended trash? And what shall be said of the last scene? For some months previous to his death his health had manifestly declined. Although unwell, a meeting of the Board of Directors of Columbia Seminary being called, he felt it to be his duty to attend in order if possible to relieve that Institution of pecuniary embarrassment which threatened to close its doors. Having returned home, he preached at Steele Creek on Sunday, and the next week he availed himself of the opportunity of attending a meeting of the Associate Reformed Synod of the South, then in session at Union Church, Chester County, South Carolina, and of visiting once more the graves of his departed kindred. On Sabbath following he preached at Steele Creek from Gall. vi. 19: "In Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature." This was his *last* sermon. Monday and Tuesday of the week following, though scarcely able to ride, he visited a number of sick families, and on Thursday morning was confined to his bed. Though now prostrated with disease he called for his sermons and read them in preparation for a communion service at Pleasant Hill. But not again was he permitted to visit this branch of his charge; for when Sabbath came it was his last Sabbath on earth, and well nigh his last day. Steadily growing worse he silently, peacefully, passed away, Wednesday morning October 8th, 1879, at half past 3 o'clock, in the 70th year of his age and the 44th of his ministry.

On the day following a very large assembly of his own smitten, sorrowing people, friends of the community and members of the Associate Reformed Church, met at Steele Creek Church, and listened to a very appropriate funeral discourse by Rev. A. W. Miller, D.D., from John xvii. 24: "Father I will that they also whom thou hast given

me be with me where I am that they may behold my glory which thou hast given me." He now sleeps in the church-yard at Steele Creek, in the midst of a great company of Christ's precious dead, among whom are not less than six other ministers of the gospel, leaving to our sympathy and care an aged widow who by her rare intelligence and piety greatly promoted her husband's happiness and usefulness.

WM. E. McILWAIN, }
WM. B. CORBETT, } Com.
A. G. NEEL, }

Read and approved in Presbytery, Dallas, March 20th, 1880.

REV. WM. MACOLM MCGILVARY—

Was born within the bounds of Buffalo congregation in Moore County, North Carolina, February 27th, 1847. His early years were spent amid the quiet scenes of a country home. He became a communicant of the church upon confession of faith, October 14th, 1865. Having been prepared for a Collegiate course, he pursued his studies at Davidson College, from which Institution he was graduated in 1872. After teaching school for one year near home, he entered Union Theological Seminary in 1873, and completed the three years course. He was licensed to preach the gospel in company with four others, April 22d, 1876, by the Presbytery of Fayetteville, at Center church. His Presbytery during the same meeting at which he was licensed granted him leave to labor without its bounds for a year; this time was spent in Roanoke Presbytery in charge of the churches of Bethlehem, Buffalo and Pampliss. On the 19th of April he was dismissed to the care of Mecklenburg Presbytery. After serving the churches of Rutherfordton and Little Brittain for one year, he accepted their call to become their pastor, and was

ordained and installed by that Presbytery through a commission June 1st, 1878.

His labors in this field were eminently blessed. From the very first the Lord set the seal of His blessing upon the work. A short time after he entered upon his work the writer of this was called upon to assist him in a communion service at Little Brittain. The presence of God's Spirit was manifested in great power from the first service. By Sabbath the meetings of session were crowded by church members and non-communicants seeking instruction and comfort. Being called home on Monday by the serious sickness of a member of my family, I urged Bro. McGilvary to continue the meeting alone. This he did during the whole week, and then sent for Father Paxton, who came over and administered the communion again the next Sabbath, when about 20 souls were received into the communion of the church. Backsliders were restored, careless members quickened, and all God's people refreshed. After history has demonstrated that it was a genuine work of grace. Both the churches were strengthened and in a marked degree developed in spirituality during his pastorate. An aggregate addition of 53 souls was made to the membership of the two churches during his ministry. His last work in that field, and one in which he took great delight, was the erecting a house of worship in Rutherfordton. To this work he devoted most of his time, and into it he threw all the energy and strength of his last days.

Possessed of excellent judgment and taste in such matters, and being an expert with tools, he was qualified to plan and see to the execution of the work. When scarcely able to move about he would slowly make his way out to the church building just back of the parsonage where he lived, and sitting down he would watch with deep interest the development of the work according to the model which he had with great care and patience

elaborated. The beautifully proportioned building stands to-day with its graceful spire pointing heavenward, and fitly tells the story of his life-work and of its glorious end.

Brother McGilvary "was the descendant of a line of ancestors known and respected and honored for their piety, intelligence, and sturdy integrity, possessing the distinguishing traits of Highland Scotch character. His father is a well known elder in Buffalo church, Mr. Evander McGilvary." "His mother's maiden name was McIver; his uncle is the veteran missionary to Siam and Laos, the Rev. Daniel McGilvary, D.D." He was a man of great gentleness of manner, yet as firm as a rock in the path of duty. The elders safely trusted in him as a strong and prudent counselor; the children were devoted to him, drawn by the kindness and sweetness of his manner. He had a big warm heart and a magnetic grip of the hand which mightily drew and firmly held his friends in loving allegiance to him. To quote from one who knew and loved him well: "He was genuinely and unaffectedly modest, more free from vanity, and setting a lower estimate on his powers than any one I know. He had no use for Diotrophes and never sought pre-eminence. He was clear-headed, of good abilities, conscientious in study, and a man of positive convictions, growing influence and acknowledged worth. He had that which in oratory we call reserve power. One always felt in hearing him that he was a capital preacher, but that there was plenty of the same stuff in him still—that he had by no means exhausted the mind. I always felt, myself, that he had not reached the acme of his own power, and thought it was due to a distrust of himself coupled with an abhorrence of all sham and 'making out.' When at times swept along by a warm current of feeling, and his mind aglow and active (for he usually preached extempore), he would speak so as to move the multitude and

would give the promise and the fruit of true oratory." He was happily married in December, 1877, to Miss Annie Harrington. The fruit of his marriage was one little daughter. The little one has since been taken by the Shepherd up to where her father rests in the presence of God, and the wife and mother is now a widow and childless.

WM. H. DAVIS, Com.

Read and approved in Presbytery, Steele Creek, May 2nd, 1884.

NOTE.—These memorials are only extracts from the Presbytery's Book of Memorials.

REV. ALFRED JAMES MORRISON—

Son of Rev. R. H. Morrison, D.D.—was born December 1st, 1849, graduated at Davidson College, June, 1869, studied law and was admitted to the bar in 1870. Was elected to the legislature from Lincoln County and served during the sessions of '72 and '73, until March, when he resigned for the purpose of giving his life to the work of the ministry, and went immediately to Union Seminary, Virginia, where he spent two years. In February, 1875, he was married to Miss Portia Lee, daughter of Rev. Dr. Atkinson, then President of Hampden Sidney College. Was licensed by the Presbytery of Mecklenburg at Hopewell church, Mecklenburg County, N. C., April, 1875, and at the same time was ordained evangelist and assigned to the Franklin field, Macon Co., N. C. Here he labored with great zeal and acceptance, winning alike the hearts of young and old, until December, 1875, when he accepted a call from the First Church, Selma, Ala. He began his labors there January 1st, 1876. As to how he was received there, in what esteem he was held by every one, and what a deep sorrow filled every heart at the startling news of his death in a distant city,

let this be told by the tender and beautiful memorial tribute of the Selma church :

"Bro. Morrison left us a month ago in fine health and spirits for a three weeks' trip to Hot Springs, Ark., expecting to receive there a speedy cure for a slight throat affection which had troubled him for a year past. Whilst there he was taken sick and started homeward. At Memphis, Tennessee, it was thought best that he should stay to recuperate. There in the home of his relative, Col. C. C. Graham, he received all the loving care possible, and from Dr. Erskine and others all the medical attention that culture and medical skill could suggest; but the shaft of the archer had been sent with fatal precision, and he sank rapidly until the angel of death revealed to him the 'king in His beauty.'

"To us, bereft of a pastor, a real friend, a true shepherd, and knowing as we do the peculiar sorrow of his young wife, unable to attend him in his last moments, this blow is a heavy bereavment.

"When the telegraph announced the sad tidings yesterday all hearts were saddened, and last night at our prayer-meeting the congregation showed in every face the shadow of a great loss. At the close of the meeting the leader called on deacon W. R. Nelson for some expression in regard to Bro. Morrison, when he made the following remarks beautifully expressive of the feelings of all: 'Brethren, we have met to night as is our wont, to offer our feeble supplications to our Father in Heaven; but our meeting is, by reason of what has transpired to-day, under peculiar circumstances. The great God in His infinite wisdom has taken from us our undershepherd. He who for a few short months past has been breaking to us the bread of life, who has prayed with and for us, who has ministered to some of us in times of affliction, who has likewise rejoiced with many of us both in our spiritual and temporal blessings, whose heart has recently been made glad at what he believed was the

genuine new birth of many of our number, has been called away—not suddenly, and yet so unexpectedly—to join the host that worship around the great white throne. This is perhaps no fit time for eulogy; our grief is too fresh, our sorrow is too real, our hearts are too full of genuine sympathy for our brother's sorrowing widow, upon whom God's afflicting hand seems to rest most heavily; and yet we cannot, it seems to me, let the occasion pass without expressing something of the grief that fills all our hearts. It was my privilege to have known our beloved pastor socially. I, in common with many others, felt drawn to him; I loved him; but even if I was capable of doing so, after but the few moments of reflection that I have had, I could not begin to express in appropriate words the virtues, the piety, the *practical judgment*, the tender, loving, sympathizing nature, but above all the *total consecration* to the work of his Master, of our beloved brother. There was that in his life and bearing so modest, so unpretending and pure, that even when he is dead "the tongue is checked in pronouncing too freely the eulogium suggested by his eminent virtues." The gentle dignity of his private character while living in our midst, as well as his zeal and active Christian work among our people, both in and out of his pulpit, had already exerted a wonderful influence for good upon the people of this community, and more particularly among the young of both sexes. To the little children "he was as the spring time flower," carrying with him wherever he went the sweet perfume of his humble yet bright and joyous christian character. To the middle aged "he was as the Summer to the ripening grain;" they had learned to listen, to love and appreciate the mature words of counsel he so often gave them concerning the things of eternity. To the old "he was as the Autumn sun to the vintage yielding in generous munificence the wine of goodness;" his words of cheer

and comfort to them were indeed the impression of a heart full of love and tenderness towards the true sheep of the fold of the great Shepherd. To the dying his spirit and his unsullied life "were as the trackless snows that extended onward and upward to the invisible heights whither he went with them hand in hand until they were lost to earth, sense, and sight." As a pastor he comforted the bereaved and afflicted. He was not unmindful of the poor; he seemed to be especially full of love and tenderness to *them*; those whom others neglected shared in his kindly attentions. But we do not mourn as those who refuse to be comforted. We know and feel that our loss is his gain; his spirit lives in the presence of the God whom he delighted to serve.'" In care of elder James H. Franklin of the Selma Church, Bro. Morrison's remains were conveyed from Memphis to Charlotte, N. C., and from thence to Machpelah Church in Lincoln County, where after a suitable discourse by Rev. A. W. Miller, D.D., they were laid in the tomb beside his mother and other dear relatives.

NOTE.—Whilst Bro. Morrison had been transferred from this Presbytery to that of South Alabama Presbytery, I learned from Rev. Dr. Hooper, his successor, that he had never been received by South Alabama Presbytery, and therefore being a member of this Presbytery at his death I give space for his memorial among those of our deceased brethren.

CHAPTER VIII.

GENERAL STATISTICS.

THE first Presbyterian Church in the United States was organized in Philadelphia about the year 1700. Four others on the Eastern shore of Maryland were organized about the same time.

The first Presbytery was formed in 1705; and consisting of 7 ministers, 4 of whom were from Ireland, 2 from Scotland, and 1 from New England; and was styled the Presbytery of Philadelphia.

In 1841 this Presbytery was divided into 4, and the first Synod was formed and known as the Synod of Philadelphia. In 1879 this Synod was divided into 4 others, known as the Synods of New York and New Jersey, Philadelphia, Virginia and the Carolinas.

The first General Assembly met in Philadelphia on the 3d Thursday of May, 1879, and was opened with a sermon by Rev. John Witherspoon from the text, "So, then, neither is he that planteth anything; neither is he that watereth: but God giveth the increase."

This General Assembly met the same year that the constitution of the U. S. was put into operation and Washington was inaugurated first President. The first General Assembly of the Southern Presbyterian Church met in Augusta, Georgia, in 1861; and in 1866, when for the first time full and accurate statistics were received, there were reported 10 Synods, 44 Presbyteries, 881 ministers and licentiates, 1282 churches, 66,528 communicants, and about \$500,000 contributed for all objects. Now (1884) there are 13 Synods, 68 Presbyteries, 1,133 ministers and licentiates, 234 candidates, 1,993 churches, 131,258 communicants, 81,633 pupils in Sabbath-schools, and contributions reported amounting

to not less than \$1,398,629; whilst in the different branches of the Presbyterian Church in the United States there 92 Synods, 556 Presbyteries, 1,282 pastoral charges, 10,110 ministers, 894 licentiates, 44,545 elders, 19,098 deacons, 119,197 Sabbath-school teachers, 1,007,378 pupils and teachers in Sabbath-schools, 1,231,377 communicants, and annual contributions for all purposes amounting to more than fifteen millions (\$15,000,000) of dollars, which is an average of more than \$12 per member; whilst carefully prepared statistics laid before the late council of the Presbyterians of the world held in Belfast, Ireland, revealed the fact that there are now in the world not less than 186 Synods, 1,207 Presbyteries, 23,821 pastoral charges, 21,251 ministers, 101,180 elders, 58,610 deacons, 2,173 licentiates, 21,657 Sabbath-schools, 55,823 Bible-classes, 212,734 Sabbath-school teachers, 1,645,177 pupils and teachers, 6,750,460 communicants and Presbyterian adherent, amounting to 40,000,000 or 50,000,000. The Presbyterians of the world give not less than one hundred millions of dollars annually to sustain the gospel at home and to send it abroad to the heathen. Does this look like they are dying out? If so oh for more *such death!*

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Florida,	New York,	Virginia,
Georgia,	North Carolina,	West Virginia,
Illinois,	Pennsylvania,	Wisconsin.
Kansas,	South Carolina,	

THREE FOREIGN COUNTRIES AS FOLLOWS:

South America, (Brazil),	Europe, (Scotland).	Asia, (Siam).
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TOTALS.

For the year ending December	15th, 1876	103
" "	" 15th, 1877	128
" "	" 15th, 1878	142
" "	" 15th, 1879	166
" " June	1st, 1880	189
" " December	15th, 1880	247
" "	" 15th, 1881	258
" "	" 15th, 1882	258
" "	" 15th, 1883	256

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About ten days vacation at Christmas.

Commencement 1st Thursday in June.

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THE REV. H. C. ALEXANDER, D.D.,
Henry Young Professor of Biblical Literature and Interpretation of the
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THE REV. W. W. MOORE,
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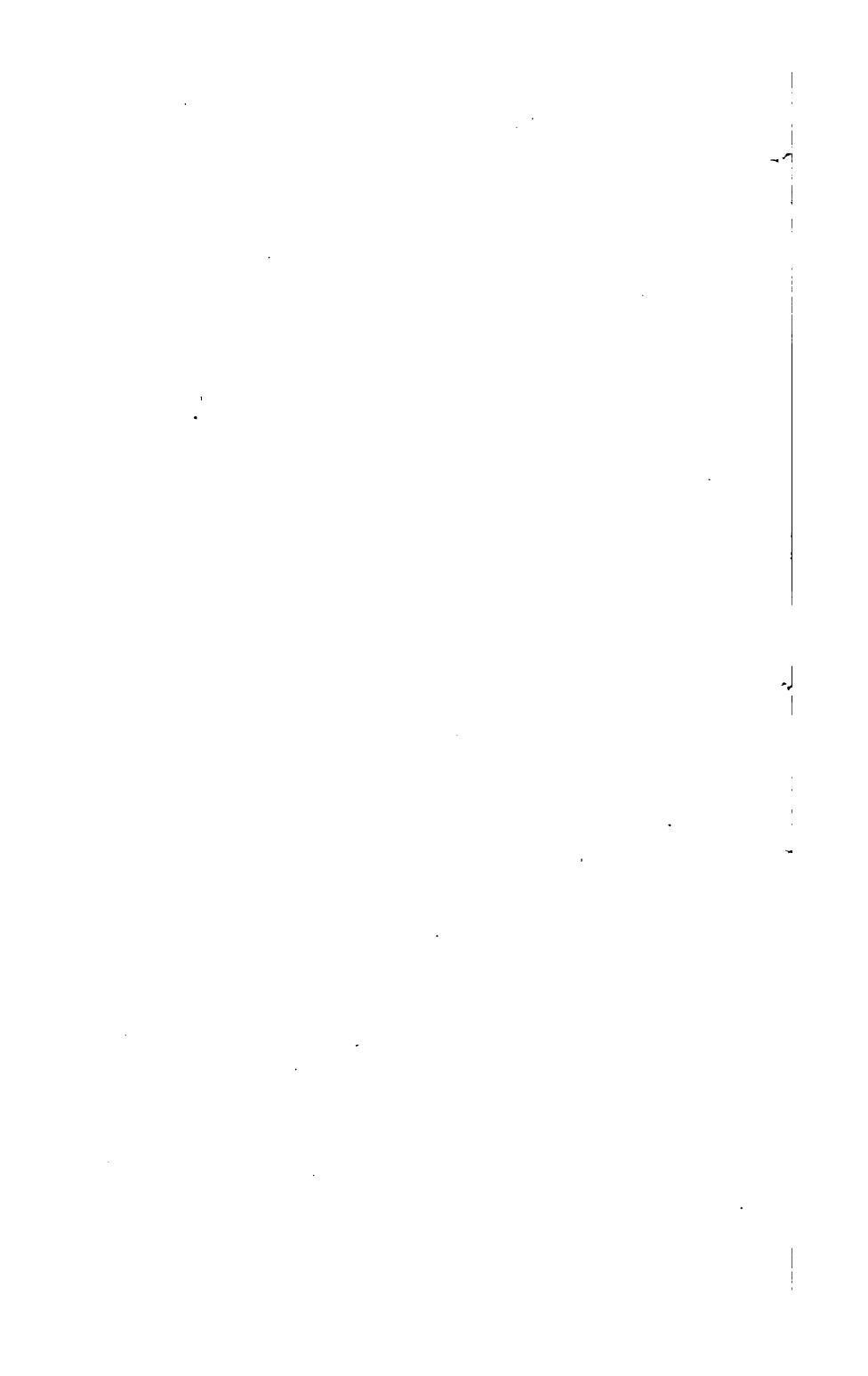
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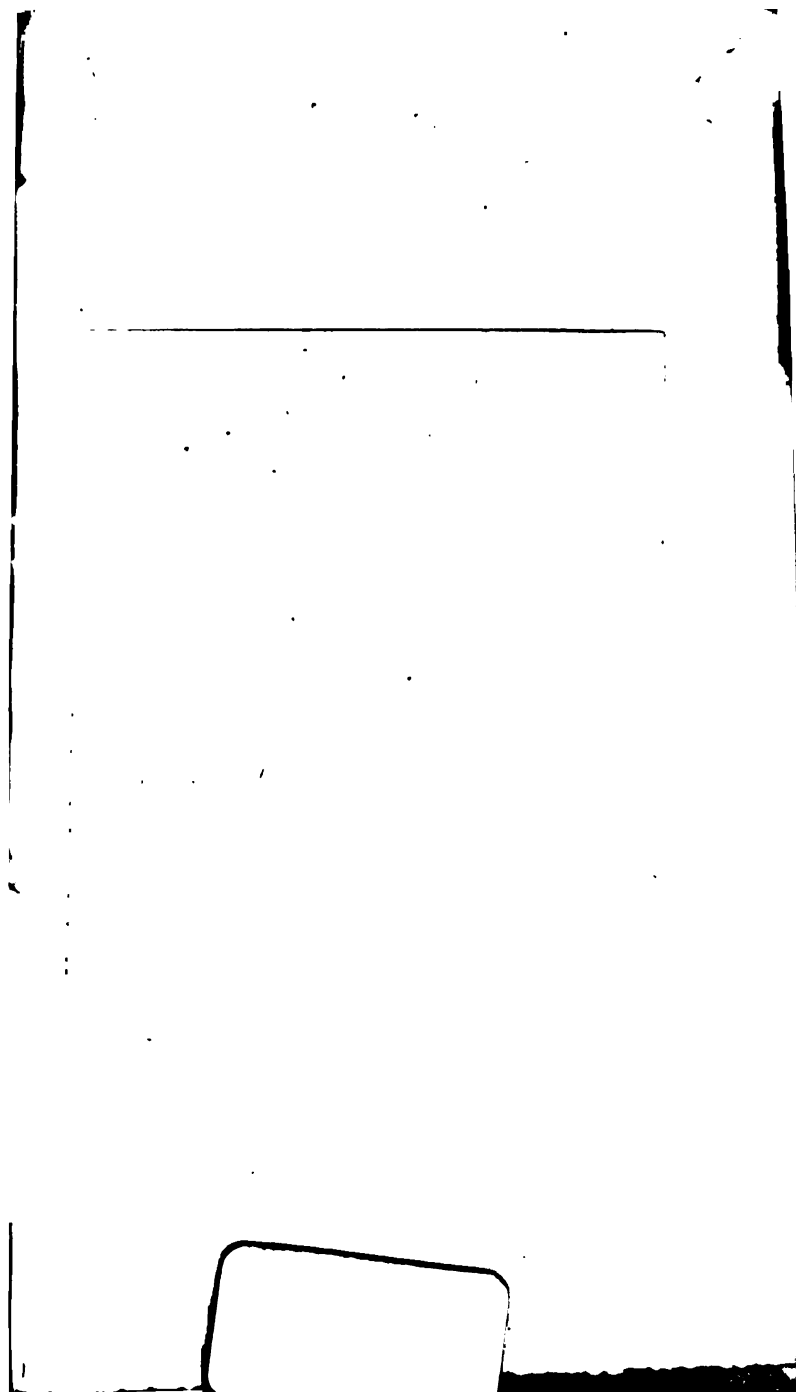






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